

THE
CHRISTIAN'S, SCHOLAR'S, AND FARMER'S
MAGAZINE;

CALCULATED,

IN AN EMINENT DEGREE,

To promote RELIGION; to disseminate *useful* KNOW-
LEDGE; to afford *literary* PLEASURE and AMUSEMENT,

AND

To advance the *Interests* of AGRICULTURE.

BY A NUMBER OF GENTLEMEN.

*Omne tulit punctum, qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.*

HOR.

In the Person of King Solomon, we perceive, in his Petition to the Almighty, that this Prince preferred the Endowments of WISDOM to all earthly Grandeur and Felicity.

LORD BACON.

*Addequod ingenuas didicisse fideliter Artes
Emollit mores nec finit esse ferus.*

OVID.

No. I, of VOL. II, for APRIL and MAY, 1790.

ELIZABETH-TOWN:
PRINTED AND SOLD BY SHEPARD KOLLOCK.

M,DCC,XC.

CHRISTIANITY AND THE FARMER

M. A. L. N. H.

ALL RIGHTS RESERVED

PRINTED BY THE

AMERICAN FARMER

AND GARDENER

OF THE

AMERICAN FARMER

AND GARDENER

OF THE

AMERICAN FARMER

AND GARDENER

OF THE

AMERICAN FARMER

AND GARDENER

OF THE

AMERICAN FARMER

AND GARDENER

OF THE

AMERICAN FARMER

AND GARDENER

OF THE

TO
HIS EXCELLENCY
GEORGE WASHINGTON, ESQ.

PRESIDENT *of the* UNITED STATES *of* AMERICA:

This SECOND VOLUME

OF THE

CHRISTIAN'S, SCHOLAR'S, *and* FARMER'S

M A G A Z I N E,

as a TESTIMONY *of great* ESTEEM *and* RESPECT,

IS INSCRIBED,

By the EDITORS.

TO CORRESPONDENTS.

THE *Extract* from *Dr. Gill's Cause of God and Truth*, is on the controverted subject of *Free Will*. We entertain an high esteem for the reverend gentleman who transmitted us this extract, but hope he will excuse our not publishing it, when we remind him of a Declaration we made, in our Theological Preface to this work, viz. That one end of it is, "to advance the *general interest* of religion;" not that of any particular sect or party: And also, of our Address, in the first Number of this Publication, to our correspondent *Orthodox*; who was informed, that "it is not our intention to render this Magazine a *vehicle of religious controversy*."—While we shall *continue* to insert such theological productions as we shall deem worthy the attention of our readers, from the professors of Christianity, *indiscriminately*, we mean to *avoid* publishing any polemical pieces of divinity. The person who wishes information on the *five controverted Points* of Theology, cannot, perhaps, consult, in the English language, better authors than *Dr. Whitby*, on the Decrees; and *Dr. Gill*, in his Cause of God and Truth;—except *Bishop Burnett*, in his Exposition of the xxxix Articles of the Church of England; who, with great candor and judgment, states the arguments on each side of the question, but modestly declines imposing his own opinion on the reader.

It is with pleasure we acknowledge the receipt of *The Christian Philosopher*, No. I; and also the pieces on the following subjects: *Frugality; Humility; Prayer; the Fall of Man; the Last Judgment; Beneficence; the Improvement of Time; the Vanity of earthly Happiness; Sincerity; the Education of Children; the Pleasures of Religion; Marriage; Scripture Promises; a Meditation for Sunday Morning*, and, *an Enquiry into the Human Mind*. *All which shall be published as soon as possible.

The Dissertation on the *Millennium*, is, on several accounts, inadmissible: As is also the *Soliloquy* of H. W.

We beg leave to offer our thanks to the gentleman at George-Town, in Virginia, who, unsolicited, hath been so obliging as to undertake to obtain Subscribers at that place, and Alexandria, for this Miscellany.

THIS MAGAZINE contains one hundred and twenty-eight pages—is published the beginning of every other month, at two dollars, in specie, per annum.

Subscriptions for it will be received in New-Hampshire, by George J. Osbourn, Portsmouth: In Massachusetts, by Edes and Sons, Boston; Isaiah Thomas, Worcester, and J. Mycall, Newbury-Port: In Connecticut, by Hudson and Goodwin, Hartford, and J. Beers, New-Haven: In Vermont, by Haiswell and Ruffel, Bennington: In New-York, by Robert Hodge: In New-Jersey, by Shepard Kollock, Elizabeth Town; Abraham Blauvelt, New-Brunswick, and John Singer, Trenton: In Philadelphia, by William Young: In Maryland, by John Hays, Baltimore, and Allen B. Magruder, Esq; George-Town: In North-Carolina, by Abraham Hodge, Edenton, and — Howard, Wilmington: In South-Carolina, by Bowen and Vandal, Charleston; and all others who are entrusted with subscription papers.

* Well written Essays, and other productions (especially on agriculture) correspondent to the general design of this Magazine, transmitted to the Editors, free of expence, to the care of Mr. Hugh Gaine, bookseller, in New-York; Mr. Shepard Kollock, printer, at Elizabeth Town, or to Mr. William Young, bookseller, in Philadelphia, will be thankfully received, and attended to with candor and impartiality.

☞ THE first Volume of this publication (containing 768 pages) may be had, neatly bound and lettered, of *Mr. Kollock*, the printer hereof; who carries on the bookbinding business, in its several branches, and will bind this Magazine, in such manner as shall be directed, on very moderate terms.

T H E
CHRISTIAN'S, SCHOLAR'S, and FARMER'S
M A G A Z I N E,
For APRIL and MAY, 1790.

T H E O L O G Y.

PHYSICO-THEOLOGY:

*Or a DEMONSTRATION of the BE-
ING and ATTRIBUTES of GOD,
from a Survey of the Earth.*

(Continued from vol. I. page 658.)

HAVING in the preceding numbers of this work, taken a *general view* of the Earth, we shall now descend to *particulars*.

But so great a variety of objects present themselves before us, and each exhibiting such striking evidences of divine power and wisdom, that we are embarrassed where to begin and how to proceed.

We must, however, make the attempt, and, on this copious subject, for the sake of order and perspicuity, we shall attend to the two great constituent parts of the globe; *The earth, and the waters, with the things which pertain to them.*

In taking a survey of the earth, we shall, first, consider the parts of which it is composed; and next, its inhabitants, or the numerous creatures which subsist on it.

With respect to the earth itself, the most remarkable things which attract our attention are, its various soils; its several strata, or beds; its subterraneous passages, grottos and caverns; its mountains and vallies.

The various soils of the earth.

These, it must be acknowledged, were designed, by the all-wise creator, to produce numerous species of vegetables, and to answer divers other important purposes. As some trees, plants, and grains, perish in soils unfriendly to their nature, but flourish in other soils, infinite wisdom, therefore, hath provided for every kind of vegetable a bed suitable to its nature.*

If some plants flourish in a warm, or cold, sandy or clayey soil; others in a mixture of both; some in moist, others in dry places, provision is made for every species of vegetables. Every country abounds

NOTE.

* Though vegetables flourish best in particular soils, they, however, owe not their life and growth to the earth itself, but to some salts or qualities residing in the earth.

The *Hon. Robert Boyle*, hath evinced this assertion to be true, by several experiments. He ordered his gardener to dig up and dry in an oven some earth, proper to produce squashes, and to weigh it.—Some seeds of this vegetable were sown in this earth, which was watered with rain, or spring-water.—

with trees and plants adapted to its soils and climate; agreeable to the command of the great creator, when the earth was found, "it brings forth grass; the herb, yielding seed, and the tree, yielding fruit."

The various soils, or moulds, which cover the earth, are not only thus useful and necessary to the production of vegetables, but are of great utility to divers animals; to many kinds of quadrupeds, fowls, insects and reptiles, which, in a great degree, make the earth their place of abode; their retreat in winter; their security from their enemies, and the bed in which they deposit their young; some of them delight in a watry soil; others in a dry soft pervious mould, that freely admits them a passage; and some in a firm solid earth that will from without, better secure them from injuries.

The various strata or beds observable in the earth.

By these, we mean those layers of minerals, metals, earth and stone,

NOTE.

In one experiment a plant was produced that weighed three pounds; and in another, the vine, with its fruit, weighed upwards of fourteen pounds; yet the earth, when dried and again weighed, was found to suffer but very little diminution.

Mr. Boyle mentions an experiment of *Helm*, who dried two hundred pounds of earth, and therein planted a willow that weighed five pounds, which he watered with rain-water. That no earth might be added to that in which the tree was placed, he covered it with perforated tin. After five years, he weighed the tree, and all the leaves it had borne during that period, and found the weight to be one hundred and sixty nine pounds and three ounces; but that the earth had diminished about two ounces only in weight. *Vide Boyle's Script. Chym. Part 2.*

which lie under the upper stratum, or segment of the earth, we have noticed above; all which are of very great benefit to mankind. Some of them are very useful in building; others furnish us with various tools, vessels and utensils; some serve for fuel; others are of great use in physic; some in commerce; some in manuring lands; others in painting and colouring, and numberless other conveniences, one of which only we shall mention, which is, that those subterraneous strata of gravel and sand which facilitate the passage of water, in all probability, are the colanders whereby it is sweetened, and conveyed to all parts of the earth.

That these strata are the principal passages of pure or sweet water, cannot be reasonably doubted, if we consider that in them are discovered springs and fountains: we say, the principal passages, because there are other subterraneous channels, fissures and passages, through which, frequently, water passes.—That which, in a particular manner, appears to demonstrate the wisdom and goodness of God in these watry beds, is, that they are dispersed throughout all countries, and in almost all tracts of land; that they consist of loose, incoherent earth, unmixed with any noxious qualities; that they are situated between impervious beds, which serve to support them, and prevent the passages of water from being closed. The time when these strata were laid, was at the creation, when "God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear." Or, at the *Deluge*; if, with some celebrated naturalists, we suppose the earth was then dissolved by the flood.*

(To be continued.)

NOTE.

* *Vide Dr. Woodward's Essay, part II. Steno's Prode. &c.*

ASTRO-THEOLOGY.

Of the BEING and ATTRIBUTES of GOD proved from a Survey of the Heavenly Bodies.

(Continued from vol. I. page 659.)

IT is more rational to conclude that the fixed stars are so many suns, than to suppose they were made only to enlighten our hemisphere, which another moon, or two or three suns set nearer to us, would have done better than do all the whole train of heavenly bodies many of which, perhaps the greater number of them, are at such immense distances, that they are out of the reach of the naked eye.

From the uniformity constantly observed in all the works of God, we have great reason to believe, that every fixed star hath a system of planets, as well as the sun. Besides these strong probabilities, we have this further to recommend these imaginations to us, that this account of the universe is far more magnificent, worthy of and becoming the all wise Creator, than any contracted scheme; for here we have the works of the creation not confined to the more scanty limits of the fixed stars, but they are extended to a far larger space. In the prospect of the creation, as the earth is discarded from being the centre of the universe, so rather do we make the uses and offices of all the glorious bodies of the universe to centre therein, and not in man alone. In this scheme we have a far more grand and noble display of the works of an Almighty Being. A much greater number of them, not those alone which former ages saw, but multitudes of others that the telescope hath discovered since, and all these orderly placed throughout the heavens, and at due and agreeable distances, and made to serve noble and proper ends. Here we have not one system of sun and planets alone, and one habitable globe, but myriads of systems, and numberless habitable worlds; and some even in our own solar sys-

tem, as well as those of the fixed stars; and if in the sun and its planets, although viewed here on earth at a great distance we find sufficient to entertain our eye, to captivate our understanding, and to excite our admiration and praises of the infinite Creator and contriver of them; what an augmentation of these glories shall we find in greater numbers of them!

Besides the planets in our solar system, and the vast number of fixed stars, there are some others which are called new stars which by turns appear and disappear in different parts of the heavens. Some of these were taken notice of by the antients, but in a very imperfect manner, as will appear from the following passage in Pliny: "Hipparchus seeing such a new star, and doubting whether it often appeared, and whether the stars we take to be fixed were so or not; he therefore set himself upon numbering the stars for the benefit of posterity; and, by proper instruments, he marshalled them in such order, that he thought he had ascertained the number; but, to his great surprise, new ones frequently appeared, and as frequently disappeared; so that he was lost in uncertainty, and frankly acknowledged they were innumerable."

(To be continued.)

A Summary of the HISTORY of the CHRISTIAN CHURCH, from its commencement to the present century.

(Continued from vol. I. page 663.)

CENTURY II.

AMONG the most ancient Heresiarchs of this century, we may place Cerdon the Syrian. He dwelt at Rome, and being separated from the catholic communion, either with his own consent, or from being excluded by others, became the author of a new heresy, which differs only from the notions of the

Gnostics; in that he has established two principles, the one good, the other evil, adding, that it was the evil one which created the world, and gave to the Jews the Old Testament. Afterwards Cerdon joined himself to Marcion, of the city of Sinope, who having been banished his own country, came to Rome, where the communion of the orthodox refused him admission. Marcion, as well as Cerdon, supposed two principles, which gave to his followers the name of Duallists; but we must use great attention perfectly to understand the Duallism of Marcion. He adopted likewise (if we give credit to the authors of that time) several other reveries of Cerdon and the Gnostics, to which he added many of his own. He rejected all the Old Testament, as the work of an evil principle, or at least of a principle, that was not perfectly good. As to the New, he admitted but some of the books, and greatly altered the whole. He said, that Christ had only a shadowy body. He ordered his followers to use water instead of wine at the Eucharist. He prescribed to them a very mortified life, to abstain from meat, from wine, and from marriage. Notwithstanding these austerities, this sect greatly increased, and lasted a very long time.

Apelles, a disciple of Marcion, left this sect, but retained their principal errors. Hermogenes, who supposed the body of Christ to be in the sun since the resurrection, was refuted by Tertullian, who wrote a treatise directly against this notion. Tatian, whom we just before mentioned among the ministers of the church, towards the end of his life, associated with Gnostics, and pressed strongly upon his followers; the duties of abstinence and continency; which gave to his followers the name of Encratites;† they

NOTE.

† See the Abbé Longuerue's very useful Dissertation, de Tatiano, et Encratitis, affixed to the Oxford

were also called Hydroparastates or Aquarii, water drinkers, from their custom of using water instead of wine at the Lord's Supper. They were of opinion that the souls as well as the bodies died; and became together partakers of the resurrection.

Many other Heretics arose, and spread very dangerous errors, respecting the person of Jesus Christ, being not able to comprehend, with the true light of reason, the great mystery of godliness, God manifest in the flesh. The first who presumed to set aside the divinity of Jesus Christ our Saviour, and acknowledge him no other than a mere man, was, according to the ancients, Theodotus of Byzantium, a tanner by profession. They say that being grievously tormented by a persecution, he denied Jesus Christ, and excused himself by saying, that he had not denied God, but only a mere man, an assertion which he continued to defend with great obstinacy. The Church condemned, on many occasions, the doctrine of Theodotus, which would have died in oblivion, had not Artemon with the same warmth renewed and defended it. Praxeas, a person otherwise commendable for the services he had rendered the church; denied to Jesus Christ, according to Tertullian, a right to divine essence, in which he admitted only one person, namely the Father, who had suffered in Jesus Christ, though that person bore three names, and may be looked upon in three different relations. We have reason to doubt all that Tertullian has said respecting the doctrine of Praxeas.

We are now to speak of Montanus, the founder of the Montanists,†

NOTE.

edition of Tatian's works; and also that of Mr. Noury, to be found in the same edition of Tatian's works. He endeavours to soften and paliate his notions.

† There was published at London in 1670, by an author who

who made great noise in the world. They were at first called Cataphrygeans, from the place where they had their first principal abode. To speak properly, Montanus ought to be numbered among the first of enthusiasts and fanatics, as well as heresiarchs. He pretended that the true gift of prophecy remained still in the church, and that some of the faithful had the same sensible manifestations of the spirit as the Apostles had, and received interior revelations, enabling them to bring the church to the greatest perfection, though by very different means from those taught in the word of God.—Montanus professed himself to have the same inspirations and revelations, and, said that they were granted to all the members of his church, even to women and children, supposing they themselves had an ardent desire to arrive at the gospel perfection. But, as he was a man of the most rigid notions, and censured, with a more than ordinary severity, human actions, he had few of his followers who could attain to the perfection he prescribed, and which he made to consist in the most singular austerities, and a church discipline the most severe. Montanus was the first who preferred patriarchs to bishops in his churches, though he made all the members subordinate to his prophets and prophetesses. The ancients make mention of some of them. The Sibylline oracles we now have, are probably the

production of Montanus, or some of his followers.

Such were the principal heresies of the second century. We cannot help being surprised, that so near the beginning of Christianity, and the preaching of the Apostles, there could arise so many monstrous errors; but alas! to what wanderings is not the human mind subject, when it is no longer guided by the word of God, but is entirely given up to the fallies of a heated imagination! The greatest part of these erroneous tenets took their source from the mythology and philosophy of the Pagans as well as from the cabala of the Jews, which they very improperly mixed with Christianity. And to these reasons we may add also the ambition of gaining to themselves a name, and of making disciples, by proposing new and unheard-of opinions, and by flattering the carnal affections. But while we are lamenting the dangerous effects of heresy, we are not without reserve or examination to admit all that the fathers have told us respecting them; in exposing of which, they have themselves frequently been mistaken, either through negligence or prejudice.

The church, thus infected with heresies, was also rent in pieces by divisions. The most remarkable of which was occasioned by a dispute between the churches of the East and West, respecting the celebration of Easter. Though this point was not of any great importance to the church, it produced a most heated controversy, which occasioned vehement altercations and bitter hatreds. The faithful enquired at what time they should celebrate the passover? The Asiatic churches answered, at the same time the Jews celebrated it according to the law of Moses, producing the example of the Apostle St. John. The church of Rome, on the contrary, said that the Sunday following was the proper time of celebrating the east, pronouncing that to be the

NOTE.

calls himself a Laic, a history of Montanism. This is a very useful treatise, and contains many observations applicable to the Montanists, of the following centuries. Among the Posthumous dissertations of the Abbé Longuerue, there is one in which this learned man examines at what period Montanism took its rise, and he supports an opinion contrary to that commonly received.

custom of the Apostles St. Peter and St. Paul; adding that in this manner the memory of Christ's resurrection was much better preserved. During the course of this century, there were variety of steps taken on both sides, relative to this difference, and many councils held, but they answered no purpose. About the year 160, St. Polycarp came to Rome, and had an amicable conference with Pope Anicet. They could not come to an agreement respecting it; however they parted friends. Things took a much more melancholy turn from the pride of Pope Victor, an ambitious and imperious man, who excommunicated, or at least threatened to excommunicate the Asiatic churches, because they refused to rest by his determinations. This violent step was disapproved, and St. Irenæus, Bishop of Lyons, wrote thereupon a letter, full of the most pressing remonstrances, to Victor. We do not know whether Victor proceeded any farther: it is however certain, that the churches of Asia not regarding his excommunications, persisted in their custom, and that things remained on this footing, till the council of Nice; which abolished the Eastern custom, and branded all those who retained it by the name of † Quatuordecimans. This was not the cause of any formal schism.

The history of the church in this century, is still the history of the persecutions to which it was exposed. In the year 116, the city of Antioch, the capital of Syria, where the Emperor Trajan then resided, was afflicted with a very great earthquake, the cause of which was,

by their magicians, imputed to the Christians: the Emperor upon this account, decreed against them the most capital punishments. This is what is commonly called the third persecution.† The principal bishops, to be as it were an example to others, were dragged to tortures; among these glorious martyrs, St. Ignatius, bishop of Antioch, and Simon the son of Cleopas, bishop of Jerusalem, greatly distinguished themselves. The famous letter of Pliny to the Emperor Trajan, informs us how they behaved in this persecution. This letter served greatly to moderate the rigour of the punishments.

The fourth persecution is said to have been begun in the reign of Adrian; but we have nothing very certain on this subject. Adrian, though attached much to paganism, and a great despiser of all foreign religions, did not publish any edicts, or decree any punishments, against the Christians: on the contrary, from a report made to him of the hardships they suffered in some provinces, and from the apologies presented to him in their defence, the Emperor gave orders to treat them with greater mildness.

The reign of Adrian was, however, injurious to the church, from the misfortunes brought upon it by the impostor Barcocheba,† who having convinced the Jews of Palestine

NOTE.

† The learned are not agreed in what year this persecution began; the greatest part suppose in the beginning of this century: It is nevertheless certain that St. Ignatius did not suffer martyrdom till 116, as Bishop Lloyd has proved in his letter to P. Pagi, who places it in the year 117. See also Pearson, in his posthumous notes on St. Ignatius, p. 58.

‡ This word signifies Son of the Star. The Jews, after having found out the imposture, changed it into Barchozba, which signifies Son of Falshood.

NOTES.

† Consult Valesius, however, in the Eccles. Hist. of Eusebius; and see also those of P. Pagi, on the Critique of Baronius, in the year 126, n. 11. We may add to these, the *Memoirs pour servir à l'Histoire Ecclesiastique* of Mr. Tillemont, Vol. iii. p. 102. & 633.

that he was the Messiah, persuaded them to revolt, and put himself at their head: but God caused even this calamity to turn out to the advantage of the Christians. The Jews having failed in their enterprise, were reduced to the last extremity, and obliged to leave the city of Ælia, which Adrian had built after the plan of the ancient Jerusalem. To this city the Christians were permitted to return; but, being sensible of how much consequence it was to them not to be confounded with the Jews, they rejected all appearance and remains of Judaism, that they might no more be exposed to this inconvenience.

Quadratus, bishop of Athens, and Aristides, a philosopher of the same city, presented to the Emperor some apologies for the faith; but these time has destroyed. It is said also that Serenius Gracianus, prefect of Asia, represented, by letters to Adrian, the injustice of putting the Christians to death, merely from common report, without formal accusations and lawful proceedings: upon this the Emperor sent a letter to Minutius Fundanus, the successor of Serenius, in which he ordered, that no person should be condemned, without having been first heard, and proved to be guilty.

Antoninus Pius, and successor of Adrian, had never any design to prejudice the church. The ancients assure us, that under his reign it enjoyed the most perfect peace. Notwithstanding the enemies of the faith formed variety of plots,* and raised many grievous calumnies against the Christians, as we learn from Justin's apology to Antoninus,

NOTE.

* The Abbé Longuerue, in a dissertation on the life of Justin, has carefully examined all that can be known respecting the time and duration of the prosecution under Antoninus Pius. This may be found among his other dissertations, published by Winckler.

and the emperor's letter to the cities of Greece, to soften their treatment. They ascribe to him, also, another letter directed to all Asia; but the most able chronologists have proved this to belong to Marcus Aurelius.

This emperor, though he had obtained the name of philosopher, and was famous for many excellent qualities, raised a persecution against the Christians: he was of a character the most mild and amiable, and had at first published many edicts favorable to the Christians. However, the clamours of the provinces, and the unjust hatred that some of the governors had to the Christians, exposed them to much ill treatment, which the emperor, in the beginning of his reign, put a stop to, and greatly disapproved. But he suffered himself to be led away by prejudice, and took a total dislike to the Christians, more particularly after they had been accused by the slaves in Gaul of the most detestable crimes. Marcus Aurelius, moved by these calumnies, which had not the least appearance of truth, published an edict, by which it was ordered, that all who confessed themselves to be Christians should suffer the most severe punishments; and this edict remained in force during the rest of his life. Many of the faithful then obtained the crown of martyrdom; the chief of whom were Justin Martyr, Polycarp bishop of Smyrna, Photin bishop of Lyons, and with him many other Christians of that city and of Vienne; of whose suffering and constancy we have long accounts in the letters which the churches wrote upon this occasion, and which Eusebius has preserved in his History, lib. v. ch. 1. During these persecutions, appeared the apologetical writings of Theo-

NOTE.

† See Valois's notes on the History of Eusebius, l. iv. and P. Pagi's, on the Critique of Baronius, in the year 152, n. 5. 6.

philus of Antioch, of Meliton of Sardis, of Apollinarius of Hierapolis, of Tatian, and of Athenagoras: some of which still remain.

We must not here pass over in silence a tradition which both ancients and moderns have equally reported, according to which, a surprising miracle, being obtained by the prayers of the Christians, entirely gained them the good will of the emperor. Much has been wrote on this subject in the past and preceding centuries: This is the account given of the miracle: In the war against the Marcomans, in the year 174, the emperor, shut up with his whole army in the defiles of the mountains, was in great danger of perishing for want of water, when one of the legions of the army composed entirely of Christians, offered up prayers to the only true God (as the emperor and all his army confess) and procured the rain which the Romans had so ardently wished for; and such a terrible storm of thunder and lightning fell so impetuously upon the enemy, at the same time, that they were put into the utmost confusion, and retreated with great precipitation. Marcus Aurelius, struck with this miracle, preserved the memory of this great event, by giving the name of Thundering to the legion whose prayers had procured the rain and storm. He afterwards wrote an account of it to the Roman senate, and strongly recommended the Christians to them. Without entering here into all the arguments for and against this account, it will be sufficient to say, that, soon after this real or pretended deliverance, namely in the year 177, the emperor again ordered a very severe prosecution against the Christians.

Under Commodus the Church recovered its tranquillity, and many persons of birth and fortune embraced Christianity. The civil wars which were raised in the empire during the reigns of Pertinax, of Didius Julianus, of Pescennius Niger, of Clodius Albinus, and during the

first years of Septimius Severus, did not allow them time to think of persecuting the Christians.

(Conclusion of the second century.)

EVIDENCES IN FAVOR OF CHRISTIANITY.

The Divine AUTHORITY, CREDIBILITY and EXCELLENCE of the NEW TESTAMENT.

(Continued from vol. I. page 664.)

MIRACLES a PROOF of the Divine AUTHORITY of the NEW TESTAMENT.

THE miracles related in this book are so circumstanced as to preclude all reasonable doubt of their reality, and add the strongest confirmation to its divine authority.—They are such operations as transcend all human power to effect them, or any supposed art of magic or imposture to perform. Curing the most inveterate disorders by a single touch, or a single word, and instantaneously restoring those whose maladies had baffled all the power of medicine, to perfect health in a moment. Giving sight to the born blind—expelling obstinate leprosy—making those who wanted a limb, perfect—those who were bowed double, straight—those who shook with the palsy, robust—nerving the withered arm with strength—restoring the insane to reason, and the dead to life. These supernatural operations were not wrought in a few instances—with hesitation and diffidence—but every week and every day were witnesses to numerous instances of them, for a series of years—so that all suspicion of human management, compact and art, was for ever precluded. Nor were those astonishing actions performed in sequestered cells and solitudes, cautiously shunning the light and truth, and the scrutiny of officious enquirers. They were exhibited in the face of day—before multitudes—and submitted, without any parade and ostentation, to their calm and deliberate examination.—The scene of them was laid in the

villages, towns and metropolis of Judea—they were wrought on the most public theatre, before immense numbers who crowded from all parts—*friends and enemies* indiscriminately. Thousands attended who would have rejoiced to have detected the imposture of them, and scrutinized them, and the persons on whom they were wrought, with the nicest subtilty and strictest accuracy, to explore the falsehood and fallacy of them. The *persons* who had experienced these miraculous effects, and had been cured of blindness, of the leprosy, of the palsy, or raised from the dead, lived *many years afterwards* the public monuments of them—carrying about with them, in their *own* persons, the full conviction of these amazing operations.—They were, moreover, wrought in professed attestation to the *divine* mission and character of those by whom they were performed, and in confirmation of the doctrine they delivered. They were not *vainly* and *ostentatiously* lavished to satisfy an *idle* curiosity, and to catch the vain breath of popular applause. The *power* with which they were endowed was not employed in performing useless tricks and dexterous feats of idle skill, to amuse and astonish a gazing populace.—They were all exerted in works of *humanity and beneficence*—in freeing the deceased from long and incurable distempers, and restoring them to ease and enjoyment. Neither were they wrought in confirmation of the *popular religion*—to exalt a *national establishment*, and aggrandize the country that professed it—but in direct *opposition* to it, and *contrary* to all the inveterate prejudices and warm prepossessions of the *Illustrious and Great*, as well as the whole body of the *people*. The *adversaries*, also, of this religion, who lived in, or near these times, never once attempted to *invalidate* or *disprove* them—they allowed, they were *forced* to allow their *reality*. The *facts* they did not deny, they labored to account for them

from the art of *magic*, and a pretended confederacy and compact with *Beelzebub* the prince of the *demons*. Another circumstance too, which confirms the truth and validity of these miracles is, that great numbers of persons, who were spectators of them, were convinced by them, notwithstanding the strongest prejudices they had formed against the religion these attested—and in consequence of their conviction, embraced the gospel from the most indubitable persuasion of its truth, inviolably adhered to the profession of it, and sealed their belief of it with their blood. The persons who delivered to us the accounts of these miracles, who were eye-witnesses of them, who were endowed with a power of effecting them, and were enabled to communicate this power to *others*, were men of the greatest *probity* and *integrity*, gave all the proofs and evidences that rational beings could do, of their conscientious sincerity; persisted in their testimony to the divine authority and truth of the gospel with inflexible constancy, and met persecution and death itself, in all the horrors with which *bigotry* and *superstition* could clothe them, with a heroism and greatness of soul that human philosophy never equalled.

MISTRANSLATIONS OF SCRIPTURE *rectified.*

(Continued from vol. I. page 665.)

XXI. THERE are several passages in the book of Psalms erroneously translated. (See vol. I. of this Magazine, page 545.) The lx. Psalm, from the 5th verse to the 9th, is very obscure. To understand it, we should be informed, that the verbs *to divide*, and *to mete out*, are made use of to express power and dominion. The 6th verse, therefore, should be rendered, "God graciously promised, that I should rule over Sychem, and have dominion over the valley of Succoth," (that is, Samaria.)—The phrase translated *strength of my head*, fig-

nifies those who maintained the crown by their valor; and the word rendered *lawgiver* means such as supported the regal authority by their wisdom and counsel. We should therefore thus translate the 7th verse. "*Gilead and Manasse have submitted to me; Ephraim furnishes me with valient men, and Judah with men of prudence and wisdom.*" The word, verse 8th, rendered *washpot*, is used to signify the lowest state of vassallage. *I will cast my shoe over Edom*; that is, agreeable to the opinion of some, *I will reach my shoe to be unloosed by Edom*; or, according to others, *I will trample upon Edom*; and there are those who imagine, that the word translated a *shoe* should have been rendered a *chain*; all, however, acknowledge that it implies a state of bondage. We read 2 Sam. viii. 2, 14, that David smote the Moabites; that he slew one half of them, and preserved the others alive, who became his servants and brought him gifts; that he put garrisons throughout Edom, and that the Edomites were by him reduced to a state of servitude. The 8th verse, therefore, should, in this manner, be rendered; "*I will reduce the Moabites to the most abject servitude; I will also triumph over the Edomites, and make them my servants; and the Philistines shall add to my glory.*" These expressions are repeated in the cviii. psalm.

XXII. Several versions make St. Paul say, (1 Cor. x. 4.) *That the rock which furnished water for the Israelites, in the desert, followed them in all their journey.* And there have been interpreters, who, to make a passage for this water over the several mountains in their way, supposed that the Almighty wrought a series of miracles; of these, however, no mention is made by Moses. But what reason have we to believe these miraculous interpositions of providence?—*Ælian* says of the river *Choaspes*, "That it followed the king of Persia, wherever he went,—because he made provision

for the conveyance of it." May not the apostle's words be thus translated; "*They all drank of that spiritual (or mystical) rock, which signified Christ, who, in their journey, made provision for them;*" rather than occasion the prophane to deny a real miracle, by requiring them to believe miracles which were fictitious?

XXIII. The title of *Greek*, not only signifies those who are *Greeks* by birth, or who speak Greek; but also, in general, all idolaters, in opposition to the Jews, who worshipped the true God. Therefore to avoid ambiguity, the true meaning of the expression should be determined, according to the persons, or circumstances, to which it is applied. St. Mark calls the woman whose daughter had an unclean spirit, a *Greek* (Mark vii. 26. But she could not have been a *Greek* by nation, as it is expressly said, that she "was a *Syrophœnician*." The same amendment should be made Rom. i. 16. Gal. iii. 28, &c. And when mention is made of *Greeks*, Acts vi. 1. and ix. 29, it should be rendered, *The Jews who spoke Greek*.

A DISSERTATION on the SACRED TRINITY.

(Continued from vol. I. page 666.)

WE have already demonstrated that according to the greatest philosophers among the Pagans, and even many Christian fathers, the supreme universal Numen of the Heathens is polyonymous, and that they made use of several different names to express the same eternal mind or essence.

We have also remarked, that the Pythagoreans, having praised the three Gods, called them the grandfather, the son, and the grandchild, thereby intimating, that as the second was the offspring of the first, so the third proceeds from the first, by the second. If this principle be joined with the first, it will be found, that all the different names of the superior Gods express, either the

attributes of the great Monad, of the Son of God, or of his granddaughter.

Notwithstanding the multiplicity of Gods, which we find in Homer, yet, according to the testimony of Philolaus, the Pythagorean, in the *Gorgias* 'Homer was looked upon as the author of the Ternary hypostasis of creators.' The Pagans, therefore, looked upon all his Gods, as reducible to three, Jupiter, Mars and Minerva, and all the other Gods and Goddesses were synonymous or polyonymous expressions of these three principal Deities.

The reason why the Pagan poets called the Deity sometimes by feminine, and sometimes by masculine names, seems to arise from misunderstanding the original hieroglyphical symbols, which represented the divine attributes and hypostasis by the figures of women, as well as by those of men. As the Greek poets in the fabulous ages personified all those symbols, and erected them into different Deities, hence arose the notion of female Gods or Goddesses.

These four principles premised, we shall now endeavor to show, that all the different names of the supreme Deities may be reduced to three kinds, which express the three different characters of the sacred Triad.

1. There is among the Pagans one supreme, universal Numen, designed by the different names of Uranus, Coelus, Saturn, Jupiter Olympian, Janus, and Pan, all which express the attributes, properties and characters of the first principle or paternal Monad. Uranus, as we have seen, was the name of the first principle of the Orphic Trinity. Coelus is only a Latin translation of Uranus, and so is perfectly synonymous. The word Saturn was derived from the Etrurian Sathur which signifies *hidden*. Wherefore, he was called by the Romans in their pon-

tifical books *Deus Latius*, or the hidden God, and the first inhabitants of Italy were called Latins, or worshippers of the hidden God.—This is the same with the first principle of the Egyptian Triad called *Amoun*, which signifies hidden, or Jupiter Ammon. Jupiter is visibly derived from the Hebrew word *Jehovah*, which was read differently *Jehou* or *Jou* which signifies the being that is, the self-existent being. To this *Jou* was added the word father, or pater, and hence came the *Joupiter* or Jupiter of the Romans.—The Greeks translated the word *Jou* by Zeus from *Zao*, to live. This word Zeus they changed into Dios, and by adding *Pater* called the supreme God *Diospiter*, the father of life. Janus was another name for the first principle, as he by whom all beings enter into existence. The Romans first invoked him in all their sacrifices and prayers, and he was never omitted, whatsoever God they sacrificed unto. Martial* calls him the creator of the fair and 'beautiful world,' and Ovid makes this God speak thus.† 'Whatever thou seest, the heavens, sea, air and earth are all shut up and opened by my almighty hand. I have alone the government and guardianship of the whole world.' St. Augustine assures us, that Janus and Jupiter were the same God,‡ 'the mind of this corporeal world which animateth and filleth the whole bulk.' Hence the conjecture of Salmasius seems probable, that the Romans derived their Janus from Zanos the Etrurian Jupiter. Others derived the word Janus from the Hebrew word Janah *Stabilire*, Collocare, Statuere, the founder, former, and placer of all things. *Pan* was another name of the first principle, or universal being, as the

NOTES.

* Martial. *Nitidique fator pulcherrimi mundi*.

† Ovid. *Fastor. lib. I.*

‡ St. Augustine. *de civ. dei. lib. VII. cap. x. et xi.*

NOTE.

* Procl. theol. Platon. pag. 13.

Greek word implies. If we derive it from the Hebrew word *Panim* Orphanim, it signifies masked, hidden, and so is the same with the Etrurian Saturn and the Egyptian Amoun or Eikton. Socrates, in Plato's *Phædrus*, plainly invokes Pan as the supreme Numen. The Arcadians and the Greeks originally looked upon him as the universal Harmonistes, or Harmonizer of the world, who, according to the expression of Orpheus, 'plays upon the universe as upon a musical instrument, who framed it harmoniously, who regulates all its proportions, and preserves it in a continual tune and order.'—He was also called by Orpheus, 'the universal Pastor and shepherd of mankind, that feeds and nourishes all beings by his power and beneficence.' Hence came all the fables of Pan as the God of shepherds.

2. Besides this supreme God Father of gods and men, the first, hidden, celestial, and universal principle or hypostasis, the source and fountain of the Deity, we find a second God called the God guide, Jupiter the leader, Phœbus or Apollo, Neptune, Pluto, Mars, Mercury, and Vulcan. It is remarkable, that the philosophers of all the ancient nations gave names to this second God which express his pure divinity, such as mind, reason, word, intellect, light; but the poets retained the ancient names which regard his manifestations from without, and his sacred humanity united to the divine nature. This will appear from the following analysis of the etymologies of the names given to the second God.

Jupiter conductor was the son of Saturn or Uranus, and therefore different from Jupiter Olympian. He was the same as Chronos, the second person of the Orphic trinity. The word Chronos in the original Greek may signify, as Dr. Cudworth has remarked, eternity, as well as time. This God is called the *Nous* or intellect by Plato, the second hypostasis of his triad. And the description

he gives of this God guide in the *Phædrus*, is very remarkable. 'Jupiter, says he, the great leader in heaven, animating his winged chariot, marches first followed by all the inferior Gods and genii; thus, they traverse the heavens admiring the infinite wonders thereof. But when they go to the great banquet, they raise themselves to the top of heaven and mount above the spheres. None of our poets ever yet sung or can sing that supercelestial place.—It is there that souls contemplate with the eyes of the understanding the truly existing essence, which has neither colour nor figure, nor is the object of any sense, but is purely intelligible. There they see virtue, truth and justice, not as they are here below, but as they exist in him who is Being itself. There they satiate themselves with that sight, till they are no longer able to bear the glory of it, and they return back into the inward sphere of heaven, where they feed again upon nectar and ambrosia. Such is the life of the Gods.' Can there be any thing more sublime and philosophical, than this description Plato gives of the alternate returns of our supreme and accessory felicity in the celestial regions?

Phœbus was another name of the second hypostasis. Some derive it from the Hebrew *Pheob* which is composed of *Pheb* mouth and *ob* effluence, to signify that the second principle is an emanation of the mouth of God or his word. Others derive it from *Pheb* mouth, and Boun wife, the wife mouth of God; and so the Word is called in Scripture.—As this second hypostasis of the sacred Triad was called by the Hebrews, The Light of the World, and the Sun of Righteousness, his symbol was the material sun. The Egyptians called this second hypostasis *Ohri* from the Hebrew word *Ohfi* *eretz* the Lord of the Earth; and according to Plutarch and Macrobius, the God King, the Ruler of the Stars, the

' God-guide, the Soul of the World, the Conductor and the Inspector, and so is the same with Jupiter the Conductor.' The orientals called him *Moloch* or *Molchom* the King. — The Chaldeans *Baal*, or *Baal Shemim* 'The Lord of the Heavens.' The Philistines *Marnas* the Lord of Men. The Tyrians *Adonai* or *Adonis*, the Sovereign Lord. The Syrians *Adad* or *Achad* the One, the Monad, the Unity, as also *Atys* the Most High. The Phenicians *Helion* which signifies the same thing. Hence the Greeks *Helios*. All these different names signify some attribute of the second God. But the Pagans in latter times transferred the word from the archetype to the image, from the intellectual idea to the visible symbol, from the sun of righteousness, and the substantial light of the invisible world, to the material sun, and so fell into idolatry.

Neptune is another name of the middle God, and may be derived from the Hebrew words *Nepheth* emanation, offspring, and *Oni* grief, affliction, sorrow, thence *Neptoni*, or Neptune the son of sorrow, much the same as *Benoni*. He is said to rule over the seas, the ocean, and the abyss, to calm their rage, and appease their waves. Maximus Tyrius says, * 'Neptune is that spirit that passes thorough the seas and causes its motions and harmony.' Balbus and Cotta in Cicero say much the same, and † 'That we must despise the poetic fables and look upon Neptune as a mind with understanding that commands the seas.'

Pluto may also be derived from the Hebrew word *Peloutah* or *Peloutoh* the Deliverer. Because it is he that delivers from the infernal regions. According to Plato, ‡ 'This

NOTES.

* Max. Tyr. dissert. xxx.

† Cicero, de nat. deor. lib. ii. et iii.

‡ Plato in Cratyl. et de legib. lib. viii.

Vol. II. No. 1.

' God is nothing else, but a name for that part of divine Providence which detains souls in a separate state, not by necessity, but by love or desire; pure souls are ravished with the delights they enjoy in Elysium, and these that are not so, desire to be purified and prepared for this felicity.' It is certain, that according to the Pagan theology, Jupiter and his two brothers Neptune and Pluto were only different names of the same God, or the same hypostasis of the Deity, all three sons of Saturn, of Uranus or the first monad and fountain of the Deity. Dr. Cudworth has proven this clearly from Pausanias in his *Corinthiacs*, and from that passage of *Hermelionax* quoted above.

Mars was another name of the middle God. It is derived from the Hebrew word *Haretz*, which signifies the powerful, the formidable. The Syrians softened the word, and pronounced it *Hazes*, the Gauls *Hezus*. The Greeks *Ares* by rejecting the aspiration, the Sabines pronounced it with a strong one *Waretz* or *Warts*, and the Latins *Mars*. — Thus the second principle was represented as a conqueror, the God of war that combats and destroys the evil principle.

Mercury is another name of the middle God; it may be derived originally from the two words *Marah*, the Lord, and *Kur*, the Son. God the Son, or from *Merchor*, *Dominus Cordium*, the God of Hearts. As there is a great resemblance betwixt the Hebrew word *Merchor* and that of *Marcol*, or *Marcor*, which signifies merchandize, the later Pagans or Greeks said, that Mercury was the God of the merchants, which is a pure sport of words, or a rebus. — Their fabulous theology is very oft founded upon such a mistake of similar nouns, He was called by the

NOTE.

* Dr. Cudworth, intelle. syst. pag. 491, 492, &c.

C

Egyptians Anubis, from the Hebrew word Hannobeah, the dog star.—Taantes which signifies the dog, the barker, the monitor, and the dog was in the ancient hieroglyphical language the symbol of fidelity. By the Greeks Hermes, or the interpreter of the Gods, and by the Latins *Fatum*, from the old Latin word *Fari*, which signifies the same thing as *verbum*, speech or word, and seems to be a literal translation of the Greek word *Logos*. The statues of this God, in all different countries, are accompanied with the attribute or symbol of a serpent, which signified in the hieroglyphical style, life or wisdom.

Vulcan may be derived from *Bul*, Colligens, and *Chan* rectus, justus, firmus; so that *Bulchan* or Vulcan signifies originally Collector justorum, he that assembles or gathers together the just; and this is one of the characters of the Messiah, of whom it is said, that he will gather the just or elect from the four corners of the world. He was called by the Greeks Ephestus from *Eph*, rather, and *Esta*, fire, the Father of the Fire, or source of light, and so is the same with Apollo or Phœbus. He was called Muleiber from *Malah* or *Mul* regere, and *Ber* or *Beer*, subterraneous, and so is the same with Pluto. The later Pagans confounded this God with the evil principle, and feigned that Juno, not content with him, threw him down from the battlements of heaven, and that by this fall he became lame.—This belongs evidently to the evil principle, called by the Greeks *Diaabolus*, or the Thrown Down. It is no wonder, the later Pagans gave him the same name with the middle God, since the Hebrews themselves called the fallen cherubin *Lucifer*, which is one of the names of the *Logos*.

We are very far from looking upon this analysis of the Hebrew names and etymologies as demonstrations: great allusions may happen by such conjectures, and many critics have gone astray and bewildered them-

selves by this method. We should make less account of these etymologies, if our reasonings were not supported by the principles already laid down, and confirmed by many remarkable circumstances which do not seem to be the effect of fancy or hazard. Of which circumstances we shall only mention two. The first is, that in the mythologies of all nations, the symbols and attributes of these different Gods are much the same. The second is, that there is a great resemblance betwixt the combats of *Mythras*, the death of *Osiris*, *Adonis*, *Atys*, the exile of *Apollo*, and the descent of *Vulcan*.

(To be continued.)

AN ESSAY.

On a PEACEABLE DISPOSITION,
and the OPPOSITE EVILS.

THE distinguishing spirit and genius of Christianity is peace and love; and one of the fruits of the spirit is peace;—not only a sense of reconciliation and peace with God through the merit and intercession of Christ, and as a fruit of this peace of conscience, the joyful hope that we are objects of the divine favor, and have passed from death unto life;—but also a loving and peaceable disposition towards all men, arising from Christian principles and motives.

This peaceableness being a fruit of the Holy Spirit, must begin in the heart and temper. So far as it is truly Christian, it supposes a change of nature: For, although some men are more indolent and easy in their temper than others, and are naturally averse to quarrelling, and fond of ease and quiet, they cannot be said to love and study peace, upon gospel motives, until their natures are changed and renewed by the God of peace. Such persons may be said to flee from contention, as a coward from a man that bruises him; not from a real dislike to quarrelling or love of friendship.

Peaceableness, therefore, as a Christian temper, supposes not only an

heartly love and value for peace, from the amiableness of such a temper *in itself*, from the *authority of God* who enjoins it, in imitation of the example and spirit of Christ, who sets us the brightest pattern of it, and from the valuable purposes it serves in the world and church; but also, zealous and unwearied endeavors to maintain a peaceable disposition in ourselves towards all men, and to promote it among others.—A pretence to love peace, while we are litigious and provoking, impatient, fretful and peevish, stubborn and refractory, and while we promote the quarrels of others, is the vilest and basest hypocrisy.

The apostle tells us, 'If it be possible, as much as in us lies, to follow peace with all men.' This plainly supposes, that, however we ought zealously and sincerely to endeavor it, and to let nothing fail on our part, in order to obtain this universal peace with mankind, yet the thing may be often *impossible to us*; and that, in such cases, we cannot charge ourselves with blame.

This may happen through the perverse humours of those with whom we have to do. Captious persons often take offence without any occasion, and will hearken to no reason against their preconceived prejudices. The more you yield to them, the more unreasonable are their demands; so that the only way of being at peace with them, is to break off all intercourse and connexion.*

With others we cannot be at peace without violating our consciences, or acting contrary to our duty. If we do our duty to them, they will not be at peace with us: But we cannot, we must not buy their peace and good-will so dear, as to sell our own peace with God for the purchase. Neither *truth*, nor *holiness*, nor *justice* should be sacrificed for peace. To obtain peace *with men*, we must not make ship-

wreck of faith and a good conscience *towards God*. Consequently, those who in a modest and charitable manner, maintain and defend their own religious principles against adversaries,—or zealously reprove vice, cannot justly be charged with *unpeaceableness*.

To do what in us lies to follow peace with all men, implies, that we humbly lay aside all *pride* and *prejudice* in the pursuit of peace; that we *try*, and *try* again, as far as we lawfully may, to obtain this desirable end; and that we labor zealously to promote the peace of our neighbours, without widening their differences by ill offices. * A *proud man* can never be a *truly peaceable man*. He who would seek peace and pursue it, must not be ashamed to humble himself, confess his faults, and make every needful and reasonable concession, in order to the re-establishing of peace.

This Christian grace of peaceableness, is not confined to a few friends, nor to a favorite party, but must extend to *all men*. Some think, that if they can live at peace in their families, with their friends, their next neighbours, or their church, it is immaterial what temper they have to the rest of the world, those of other kingdoms, or religious professions.—But peaceableness as a Christian grace, arises from a principle of *universal love and charity to ALL MEN*, and therefore has *ALL MEN* for its object. As we are to love *ALL MEN*, and do good to *ALL MEN*, so, as much as in us lies, we are to live peaceably with *ALL MEN*; and for this purpose, our Saviour teacheth us to consider *every man as our neighbour*, and every *true Christian* in the world, as *our brother*.—To this purpose,

We should be careful to behave inoffensively to all men.† A peaceable temper will restrain us from insolence, rudeness, injurious reflection.

NOTES.

* Psal. xxxiv. 14.

† 1 Cor. x. 32.

NOTE.

* Psal. cxx. 5, 6, 7.

tions, and outrageous passions towards others: It will engage us to study men's tempers, and be tender of using such innocent freedoms, with passionate persons, as might be no temptation to others who are of a milder temper. It will restrain us from acting the busy-body, by intermeddling unnecessarily in the affairs of others, or prying into their secrets with a design to reveal them, whereby they are provoked and others inflamed. It will also engage us for conscience sake to give unto all, in their several stations, that honor and respect which is due to them, and the neglect of which might be just matter of offence.*

A truly peaceable man is *slow* in taking offence; *slow* to wrath.—How many disturbances and contentions happen in the world, by *apprehending offences* where none are either *meant* or *given*? A peaceable person, will be unwilling to suppose that an affront is designed against him, and be ready to put the best construction on doubtful words or actions.

A peaceable man is not implacable, but is desirous to regain and re-establish peace as soon as possible. Peace is his element; the very temper and complexion of his soul; and therefore, when a breach happens, he watches and lays hold of the very first opportunity of reconciliation; finding himself unhappy while in a state of variance with his neighbour.†

A peaceable man will rather put up with many small injuries, than proceed to the rigor of justice, or commence law suits, which are not only expensive and tedious, but almost ever widen the breach, inflame the angry passions, and procrastinate the wished-for term of reconciliation.‡ ABRAHAM affords us a fine example of a peaceable temper.¶

NOTES.

- * 1 Tim. i. 13. Prov. xxvi. 20.
1 Thess. iv. 11. † Math. v. 23, 24.
Luke xvii. 3, 4. ‡ Math. v. 39—41.
¶ Gen. xiii. 8, 9.

We should be most assiduous in cultivating peace and good-will, with those with whom we are most nearly connected, such as our families, neighbourhoods and churches; for, as from these, we have daily temptations to anger and contention, so our strongest guard should be placed where the greatest danger lies. Besides the maintaining and promoting of peace in these connexions, is the surest way of promoting our own duty and happiness, and that of others around us.

Above all, Christians are under the highest and most inviolable obligations to be at peace with one another, by the *laws* and *motives* of their holy religion. They are the children of the God of peace; the disciples of the Prince of peace; peace is the bond of union among themselves; Christ has bequeathed his peace to them, and, if they are *Christians* indeed, they are animated and aided by the *Spirit of peace and love*: Besides, by an *unpeaceable contentious* temper, they *disgrace* their profession, and injure the interests of their common Christianity.*

An unpeaceable temper is *carnal, mischievous, diabolical*.†

It is always the fruit of *pride, ambition* and passion.‡

It is a temper which brings continual disquietude and torment to a man's self.

On the contrary; a *peaceable* temper is an *happy* temper and attracts the regard and esteem of all.

It is the distinguishing temper of heaven, and a necessary qualification for that blessed place and state.¶

NOTES.

- * 1 Cor. xiv. 33. 2 Cor. xiii. 11.
Eph. iv. 2—6. James iii. 17.
† 1 Cor. iii. 3. James iii. 14.
‡ James iv. 1.
¶ Isaiah lvii. 2.

For the Christian's Scholar's and Farmer's Magazine.

The EXCELLENCE of FAITH; the MISERY of VICE, and HAPPINESS of VIRTUE;

A DIALOGUE.

Honorius. YOU have perused the last volume I put in to your hands, *Eugenio*?

Eugenio. I have perused it.

Honorius. And you are pleased with the Christian system?

Eugenio. Perfectly so. Its doctrines are truly sublime, and its precepts most pure, worthy of their divine author.—Admirably is it adapted to the state and nature of man. It provides atonements for his guilt; strength for his weakness, and happiness, vast as his capacity: immortal as his soul: and the arguments in its favor are entirely satisfactory.

Honorius. You have read them with attention?

Eugenio. With particular care: and though before this period I did not doubt of the truth of Christianity, I possessed not such irrefragable evidence of its divinity. My faith is now most rational and firm. More perfectly, therefore, will it sustain me amidst the temptations of life; console me in the night of affliction, and uphold me in the day of death.

Honorius. Even so, I trust.—How excellent indeed is faith!—The parent of piety; the spring of consolation; the source of joy:—Faith is said, by an apostle, to be “the substance of things hoped for: the evidence of things not seen.”—It so impresses the mind with a sense of the excellence of the Deity; of the authenticity of heavenly doctrines, and of the certainty of divine promises, that the soul becomes enamoured with virtue and enwrapt with pleasure.—In truth, if the expression may be allowed, faith brings Heaven to earth; is instrumental in preparing us for its refined enjoyments, and, in some sort, puts us in the possession of them.

Eugenio. Justly, therefore is such virtue ascribed to faith, since by it, we are delivered from guilt; return to holiness, and attain salvation.

Honorius. True. But unhappy is the circumstance that persons so often err in their apprehensions of faith. Too many persuade themselves it is only an assent of the mind to the truth of the gospel. A most easy virtue! And by whom among us unattained? This men possess, and, therefore, conclude that Heaven is their portion; while yet they are immersed in sin; still unreformed; still the objects of the Almighty's wrath.

Eugenio. The fruits of faith, therefore, and not its words only are of such moment?

Honorius. This is the voice of reason and of scripture.

Eugenio. Of this I am assured: And never shall I indulge the hope of attaining eternal life unless I perceive my heart renewed, changed, and like my God, as well as all my sins absolved.

Honorius. And thus it is with you, I hope *Eugenio*?

Eugenio. Humbly I admit the thought.

Honorius. And my dear *Amanda*, religion is by you revered?

Amanda. Revered; beloved; my only joy; my greatest good.

Honorius. Would to God all could thus reply! Yet of its need, all will be convinced, and many when, alas! too late; and some, perhaps, even in the morn of life.

Amanda. *Florella*! The unhappy *Florella*! So it was with her!—Possessed of youth, beauty, wit, and of every art: Her parents pride; the idol of the vain. To be admired: to sparkle in the world of time; this was her strife; the summit of her joy. But, Ah! how precarious is beauty? How uncertain is life? *Death* rudely advanceth, and, without complaisance, demands obedience. Messenger of terror! How did he appal the thoughtless fair-one!

Whether fled her charms? Where was lost the voice of praise? Her spirits failed! Her graces vanished! And she possessed no excellence to gain admission in the world above. Child of ignorance! Daughter of folly! Slave to fashion! But her attire was that of vanity: She mingles, therefore, not with those of wisdom: whose robes are perfect whiteness. She knows them not: Alike to them unknown. Her dwelling! Her companions! Her woe! But of these, who can speak? Who of these can even think, and not feel pain? What resentment feels not her pride? Her delicacy! How is this offended? Restraint! How can it be brooked? "And is it thus," she cried? "Must I then leave you all? Is it thus the young and gay forsake me? And must I die? But wherefore die while others live, and those who have not wealth, nor charms, nor youth? Thou monster death, withhold thy hand! I cannot be thy victim! Go seize thy proper prey; the halt, the blind, the hoary head; or those who welcome thy approach, if any such there are! Still let me live and enjoy my life, the life but just received! Withdraw! Hasten from my sight! Let thy form no more be seen; no more my soul affright! But why rave I thus? I rave in vain! In vain I wish to be released! My will, and not mine alone, was once my own; but now no more! Thou cruel tyrant! And obey thee then I must? And whether shall I go? What will be my fate? But see! the curtain falls! Eternity appears! Awful scene! Images of terror! And must I approach them? Ah! most unhappy is my state! No ray of hope now cheers my soul! All is horror and black despair! Wretch that I am! What misery! Would"—"Pray to God," said her mother, interrupting her, and overwhelmed with anguish,—"Pray?" with emotion, it was replied. "It is now too late to learn and practise too! But how could I learn? Distracted! Dying!" "Pray to God?" I know not

God! Why?" "Upbraid me not, my dearest child! Let not reproach increase my grief! Religion I could not teach thee: I knew it not myself, nor before once saw its use. But from this moment I will regard it. Thy fearful end tells me what may be mine. I now perceive religion may be good: At least, it can bring no ill. In death's sad hour, it may afford relief; may support the soul, and shew us good to come."

Honorius. It may do thus, the parent said? Imperfect speech! it is no doubtful thing. Religion will this effect: And from experience now I speak. In this my last, my parting hour, with you my children, and with time, religion abates my pain; sustains my soul, and gives me peace and joy too big to be expressed!

Eugenio. And our father, art thou dying?

Honorius. Yes my children! Nature sinks beneath disease! I feel my dissolution near, and, therefore were you called to receive my blessing!

Amanda. No longer then must we enjoy our father?

Honorius. No longer here! Nor let my death excite your grief! Remember it is the will of Heaven, and that we part again to meet!

Amanda. We submit to Heaven's will! It is God who giveth! it is he who taketh away, and blessed be his holy name! But sure the trial is most severe! Our loved sister! Next our fondest mother! and now our tender father!

Eugenio. If we weep, for ourselves we weep! What gratulations? What joys will they possess, when in Heaven to each they shall be known?

Honorius. Forbear, my son, these moving words! One duty more I must perform, and then say on; then let me hear of greeting friends above! Draw near, my children, and receive my last embrace: Attend and hear my last request!—*Be religion still your care: Be it your glory and your joy!*

Eugenio. Grant it Almighty Lord we humbly pray!

Amanda. May we not forget our father's words of love; nor yet his ways of goodness!

Honorius. More, I need not add! Each duty to your God, your neighbor, and yourselves, you will regard! *May honor crown your days! May joys attend your death!*—Almighty God! deign to accept my fervent praise for all thy love! And still wilt thou guard my offspring from the power of sin! Still may they worship at thy throne! Still obey thy most holy will!

Honorius now reclined on his pillow. Satisfaction dwelt on his countenance, and the tear of joy stole down his cheek. He smiled even in death, and entered triumphant on the bliss of Heaven.

As fascinated as mankind may be with the things of time and sense, the period will arrive when they will lose their power and appear in their proper colors.

It is related of an eminent nobleman, that at his death, he assembled his family and domestics, and, with fervor, entreated them to regard the practice of religion: adding, that, in their last moments, the allurements of the world, would wear an aspect extremely different from what they beheld at present.

However regardless men now are of piety, they will wish hereafter to enjoy its fruits: With *Balaam*, they will desire to "die the death of the righteous, that their last end may be like his." Since, therefore, the effects of religion are so important, what can equal the stupidity of relinquishing these, for the momentary enjoyment of sinful pleasure; pleasure ever succeeded by the pains of remorse?

Amplly would a life of godliness be compensated, should it be productive only of peace and tranquillity in death. But since it is attended with enjoyments here, infinitely surpassing the delights of impurity, and advanceth us to the joys of Heaven, what clearer evidence can there

be, that we are devoid of wisdom, and inattentive to happiness, than our submission to the servility of sin; to the vassallage of the prince of darkness?

ORIGINAL SERMONS.

SERMON II.

(For Sermon I. see vol. I. pages 550, 671.) *The following is the substance of a Discourse delivered in St. George's Chapel, in New-York, when a Collection was made for the Benefit of the Charity School, in that City.*

I JOHN iv. 11.

"Beloved, if God so loved us, we ought also to love one another."

THE Christian dispensation, not only infinitely surpasseth all other systems of religion, with respect to the importance and sublimity of its doctrines, but also with regard to the purity, the excellence of its pre-

NOTE.

* This school is supported by voluntary contributions; it is governed by the Corporation of Trinity Church, in New-York; it is monthly, visited by the Rector and some of the Vestry; the number of its scholars are about 100, boys and girls, of different denominations of Christians; the children are decently clothed in uniform; they are instructed in the principles of religion; they regularly attend public worship; are taught psalmody, are initiated into such branches of learning as are necessary to qualify them for being useful and respectable members of society, and, at a proper age, they are apprenticed.

All wise nations have regarded the education of youth to be of great moment. Happy would it be, if in these United States, no children should be suffered to be brought up vagrants! In honor to the State of Connecticut, it is mentioned, that in it there are upwards of 500 public Free Schools.

cepts, and its excitements to moral goodness; and, particularly, with respect to the exercise of LOVE or *benevolence* to mankind.

A Pagan moralist, indeed, from the contemplation of the works of creation, might rationally conclude, that the great author of nature, in a very eminent degree, is possessed of LOVE: And from the consideration of the *divine goodness* to man, exhibited in creation and providence, he might justly require, that mankind should *love* the God of benevolence: And from the example of God's *love* to men, thus manifested, such a person might, also, with propriety, recommend, that *men* should *love one another*.

But the Christian teacher can add to this argument, in favor of brotherly affection, the love, the astonishing love of heaven, displayed to the world in the economy of our redemption!

Saint John, therefore, the more forcibly to recommend *charity* among Christians, adverts to this particular, in the words of our text—"Beloved, if God *so* loved us," (meaning, as to give his Son to become a propitiation for our sins,)—"We ought also, (in a very particular manner) to *love one another*."

Our Lord himself, regards the same topic of persuasion, when he excites us to fraternal affection, from the consideration of his love towards us: And as this motive to benevolence was *new* to the world, our Saviour, therefore, considers his injunction to brotherly love, founded on this principle; even as a *new commandment*.—"A new commandment," says he to his apostles, "I give unto you; that ye love one another, as I have loved you."

As Christianity thus forcibly enjoins on us the *practice of charity*: And as we are now invited to extend our *liberality*, in support of an *institution of benevolence*, permit us,

To consider the nature of charity.

To notice, more particularly, the obligations, we are under to regard this virtue.

To attend to the incentives to beneficence.

And to pay attention to the object that now solicits our favor.

CHRISTIAN love, or *charity*, may, we presume, in its most comprehensive sense, be said to consist in doing good to the bodies and souls of men, from principles of virtue and benevolence. Unless our charity is disinterested, it cannot, properly, be termed affection to others, but to ourselves. If for sinister ends, or worldly views, we extend the hand of compassion to the distressed, we may, indeed, happily minister to their wants, and obtain the object of our desires; but the deed of apparent charity, only, however it may attract the attention, and gain the applause of men, it cannot, for obvious reasons, be an acceptable oblation to God. Our Saviour, therefore, reprehends an ostentatious parade of charity, and exhorts us, with great secrecy, modesty and humility, to distribute our alms; that we may hereby, not only benefit others, but ourselves also; obtain the favor of heaven, and a future reward; for though our acts of charity should proceed from a disposition of affection; and though we should not be impelled to the performance of them, from earthly expectations of benefit on their account, it is notwithstanding, an happy truth, that the God of love, hath inseparably connected our duty and interest together. The most inferior deed, therefore of real charity, shall not be unrewarded by divine goodness;—for "what measure we mete to others, it shall be measured to us again;" "if we sow sparingly, we shall reap sparingly; but if plentifully, we shall reap plentifully." And "God," says St. Paul, "is not unrighteous to forget our work

and labor of love."—Even, in this world, our deeds of charity, are often and amply compensated: And though we should not perform them to be "seen of men," yet, if circumstances shall require it, our charitable acts may be done before men; and we may reasonably hope, that "others, beholding our good works, may be excited to imitate them, and hereby glorify our Father which is in heaven."

Such, we conceive, is the *nature of charity*; and how clearly and repeatedly is the practice of this duty enforced on us in the sacred writings?

As "in God we live, and move, and have our being;"—as from the Almighty we derive all our ability to do good,—what can be more reasonable, than that his commands, which require us to exercise benevolence to each other, should be duly honored?—And how equitable and just, as well as positive and explicit, is the divine precept,—that we should love our neighbor as ourselves;"—"do unto all men, as (on a change of circumstances) we would they should do to us?"—"This is my commandment," says Christ, "that ye love one another."—"Owe no man any thing," saith Saint Paul, "but to love one another; for he that loveth another, hath fulfilled the law."—"Do good to all men," he also says; "but especially to those of the household of faith."—"See that ye love one another," saith St. Peter, "with a pure heart fervently."—"Have compassion on one another," he adds; "love as brethren; be pitiful; be courteous."—"This is the message," saith St. John, "that ye heard from the beginning, that we should love one another." "The wisdom which is from above," we are assured, "is full of mercy and good fruits:"—And it is declared by divine authority, that all our pretensions to religion, if we are devoid of affection to each other, are

Vol. II. No. 1.

perfectly vain. "Though I have all faith, faith one apostle, "so that I could remove mountains, and have not charity, I am nothing, or of no worth in the estimation of God."—"Whoso," saith another of apostolic character, "hath this world's goods, and seeth his brother have need, and shutteth up the bowels of compassion from him, how dwelleth the love of God in him?"—He, therefore, exhorts us, to "love, not in word; but in deed, and in truth."—Our Saviour informed his disciples, that their affection for each other would be the most indubitable testimony of their being Christians indeed: "Hereby," says he, "shall all men know that ye are my disciples, if ye love one another."—And how fully did the primitive Christians, evince the sincerity of their religion, by their love to each other; inasmuch that their very persecutors were smitten with astonishment when they observed it, and passed the highest encomiums on their actions of benevolence! Indeed, how could it well be otherwise than that the first professors of Christianity should have the most ardent affection for each other, when, with their own ears, they heard our Lord's pathetic injunctions to beneficence; and when also, with their own eyes, they beheld their divine Saviour exemplify, in so transcendent a manner, in his life and death, his precepts of charity!—And should not the contemplation of our Lord's conduct, in these particulars, most forcibly excite us duly to revere so amiable, so elevated, so divine a virtue as is that of benevolence?

What other incentive need there be, to the exercise of charity, than the reflection that it renders us more like our Saviour; more God-like, than doth the practice of any other virtue?

Our acts of beneficence, not only thus exalt and dignify our nature, and hereby render us more capable

D

of celestial enjoyments,—but do they not also prevent us from degenerating into a disposition of mind that hath an affinity to the envy, hatred and malice, possessed by the spirits of the infernal regions?

How pleasing;—how refined;—how permanent are the sensations which are consequent on our actions of charity!—To relieve the distressed!—to make joyous the heart of sorrow!—but especially to wipe the tear of woe from the eye of virtue!—how exalted the pleasure?

In that solemn hour, when all our earthly treasures; when even the world itself, with all its allurements, shall for ever pass from our view,—how satisfactory will it be to reflect, that we have not lived merely for ourselves;—that we have regarded, not our own happiness only, but also the felicity of others; and that our death, therefore, will be considered, not as a blessing, but as a loss to society!

And how great will be the honor;—how high the satisfaction, at the great day of public justice, to perceive that our deeds of charity shall be approved of, mentioned and rewarded by the God of munificence!

As the obligations and incentives to charity are so great;—as the practice of it is attended, not only with happiness to others, but with present benefit, even to ourselves; and will be productive of inconceivable advantages to us hereafter,—who is there, but must wish to perform acts of beneficence?—But who of us, that doth not also wish, that we may not be imposed on by those objects who implore our assistance?

In the present instance, we are happy to observe, that the *object* of charity which is before us, is real and unquestionable. The institution for its support originated in this city;—it hath long been patronized by authority; governed by respectable characters; generously countenanced by this community, and hath several particulars, pertaining to it,

which render it most worthy of our attention and favor;—for, it not only cloaths the naked, but it is also calculated to instruct the ignorant in useful knowledge; to form the pliant mind to virtue, and properly to introduce youth into the world, that hereby many of our fellow-citizens may be preserved from poverty, infamy and woe;—become useful members of society;—a blessing to themselves, their connexions and others; and, at last, participate of those “great and inconceivable things, which God hath prepared for those who love and serve him!”

How often do youth, through a neglect of education, become injurious to the public;—bring reproach and distress on themselves and their parents, and even expire by the hand of justice?

How affecting the scene, to behold the tender father, and the fond mother, weeping over the son of their hopes and of their love, in chains for his actions of vice?—But what language can express their anguish, when, for his crimes, he shall be torn from their embrace to suffer an ignominious death?

“Farewell, our son,” they cry, with eyes suffused with tears! “Ah! must we thus part!—Must you no more be ours!—Must we thus resign you to the grave!—God of compassion, pity our distress!—Ye sons of men, despise us not, but alleviate our woe!”

And would not the person of benignity rejoice to lessen their sorrow?—But who would not think himself vastly more happy, should he prevent such an occasion for grief?

But through divine goodness, by extending now our charity, according to our respective abilities, may we not do even more than this?—Besides rendering essential service to the community, and preserving some of our fellow-citizens from untimely deaths, may we not also, which is of unspeakably greater moment, deliver them from everlasting and

inexpressible misery?—From the bitter pains of eternal death?

How should we rejoice in such an opportunity of doing good?—To have it in our power to confer such great benefits, at so small an expence?

How acceptable must such an offering of charity be to the Father of Mercies!—To withhold it how reproachful to ourselves! How unhappy to others!

And shall any earthly considerations prevail with us, not to embrace this opportunity of promoting knowledge and virtue; of advancing the temporal and spiritual interests of mankind; and of doing honor to religion, and also to ourselves?

But as arguments cannot be urged to excite our charity, on this occasion, without calling in question, even the humanity of our hearts, and our regard for the precepts of heaven, we shall, therefore, add no more, but humbly supplicate the God of Benevolence to favor and bless this Institution of Charity.

And O God of love, wilt thou, in mercy, ever indulge it with thy blessing; ever dispose the hearts of men to contribute to its support; may its benefactors be rewarded with thy smiles; may it be a nursery of virtue and true religion; contribute much to the advancement of thy glory, the honor of Christianity, and the good of human society! Direct the steps of these youth in the way of righteousness; preserve them from vice, and its unhappy effects, and may they, by lives of industry, integrity and virtue, afford joy and consolation to their parents: Be, O God, their guide, through life, and, at last, conduct them to thy everlasting kingdom, there ever to sing thy praises, ever to enjoy thy love;—for the sake of the merits of the divine compassionate Jesus, to whom, &c.

REFLECTIONS ON CHARITABLE INSTITUTIONS.

WHEN I consider the many charitable foundations in this flourishing metropolis, calculated for the relief of almost every sufferer; when I read the long list of benefactors to each; when I observe so many of my benevolent countrymen contributing generously to the relief of their suffering fellow-creatures, my heart, I confess, feels a grateful emotion, and I congratulate myself on the felicity of living in an age of such benevolence, and amongst the followers of a merciful Redeemer, in whose humane actions the intended effects of Christianity are so brightly displayed. Happy Christians! to whom providence has imparted the inclination, as well as means, to heal the sick, to cure the diseased, to cleanse the polluted, to bind up the wounds of the poor Samaritan, to weep with those who weep, and to ease the hearts of the fatherless and widows to sing for joy!

Can the mind of man receive a more elevated pleasure than in the ability and opportunity of communicating felicity and good? are not these the best, the most certain fruits of our holy religion? and I believe no age hath seen them abound more in our own country than the present. The wealth of our citizens we see employed in virtuous and noble actions, delightful in present reflection, and great in their future reward. What a treasure of public esteem and private gratitude do they lay up, who engage in, and carry to perfection such laudable institutions, whereby orphans, widows, and those whose lot are peculiarly afflictive, are restored to the satisfaction of domestic life, to health, peace, and subsistence! It is a pleasing sight to behold universal charity closely united with public happiness and prosperity.

The case of the poor, of the nation in general, but of the capital especially, has often been the object of serious speculation. Their evils

being many are grievous: the wise and good man must wish to alleviate their miseries; for though poor and needy, they are fellow-creatures and fellow-Christians, made of the same blood, and heirs of the same glory. In a political light, it certainly merits our most serious consideration, how best to provide for the lower, but useful members of society. The interest and prosperity of the state depend upon the education of their children, and the preservation of their persons. Besides, owe we not to them all the elegance and care of superior life? Owe we not to the painful hand of industry and labor all the conveniences and comforts of more elevated stations? surely then it is but common justice, when age or infirmities, when afflictions or trouble come upon them, to take care they be as well provided for as their cases and circumstances will permit. Happy for them, and much to the credit of our times, many comfortable provisions are made for their temporary misfortunes, in receptacles of various kinds, and by contributions to supply their wants; and I am persuaded the popularity of this nation, during the period of a most destructive war, may be attributed to those charitable foundations, whereby the lives of numbers have been preserved, who otherwise would have fallen a sacrifice to want, casualties, and epidemical disorders.

The great utility and comfort which arise from benevolent institutions, cannot but excite in the humane mind a hope, that they will, ere long, prevail, and be set on foot in every county of the kingdom. We are persuaded many of superior rank, who look, with a sympathetic eye, on the miseries of their inferiors, while they offer a generous wish they could furnish, a complete relief. No one can be inattentive to the sorrows or pressing wants of their brethren. It is to be earnestly desired, therefore, that the present establishments of a public na-

ture, may be a sufficient encouragement for imitation. Motives of Christianity are sufficient alone, one would think, to stimulate every professor to the promoting and perfecting of good a work. The clergy, blessed with higher preferments, must be glad to communicate something from their abundance to so useful an end. May a frugal management of our pleasures enable us to discharge the debt of mutual benevolence more perfectly, that we ourselves may be happy, by contributing more abundantly to the happiness of others!

MINIMUS.

Kew, Nov. 3, 1782.

A remarkable EXAMPLE of CHARITY.

MR. Thomas Firmin* was born in 1632; he served an apprenticeship, in London, to the mercantile profession; his person was small, and such was his activity in business, when a youth, that to him was applied the epithet of *the spirit*. His patrimonial inheritance was only 100*l*; however, by his integrity, obliging disposition, pleasing manners and attention to business, he acquired very considerable property. He married a citizen's daughter, who received a portion of 300*l*.

His piety was uniform, unaffected and ardent; and, during the whole course of his life, in numerous ways, he gave the most unquestionable testimony of it, by *doing good* to his fellow creatures.

He had (says the author of his life) many relations of poverty, to whom he was very kind, as a brother, uncle and kinsman; his losses by some of them, for whom he advanced money, amounted to a large sum; which was the more sensibly

NOTE.

* These particulars respecting *Mr. Firmin*, are extracted from the volume of his life, published in London, 1698.

felt by him, as he was but young in business, and needed the money to prosecute his profession to advantage. He might have greatly increased his wealth, had he set his heart on riches; but these he disesteemed in comparison of the pleasure of *doing good*; and such was his liberal disposition, that he was often heard to say, that he was resolved to die not worth more than *five thousand pounds*."

He benefited the poor by erecting a warehouse, to store in it grain and coal, to be sold to them in time of scarcity, without profit.

He also erected a building for the employment of the poor in the *linen manufacture*. Of this design, archbishop Tillotson, (then a dean) thus expressed himself in a sermon he delivered at the funeral of the Rev. Mr. Gouge, in 1681. "Mr. Gouge employed the poor of St. Sepulchre's parish (where he was minister) at his own charge. He bought flax and hemp for them to spin; he paid them for their work, and caused the thread to be wrought into cloth which he sold to the best advantage, and sustained the whole loss of the manufacture himself.— This was a *wise and well chosen* charity; it was beneficial in many respects; and this mode of charity, gave, it is probable, the *hint* to that useful and worthy citizen, *Mr. Thomas Firmin*, of a much larger design of this nature; which has been conducted by him, some years in this city, with such vigor and success, that *many hundred* poor children, and others, who lived idly before, and were unprofitable to themselves and the public, now maintain themselves, and are of advantage to the community. By the assistance and charity of many excellent and well disposed persons, *Mr. Firmin* is enabled to bear the loss and charge of this vast undertaking; and by his own forward inclination to charity, and unwearied diligence and activity, is fitted to endure the incredible pains of it."

It was of this project, that Mr.

Firmin himself thus wrote in his book entitled, *Schemes for the employment of the poor*. "It is now upwards of four years since I erected my workhouse for the employment of the poor, in the linen manufacture; which hath afforded so great help and relief to *many hundred poor families*. I never did, and fear I never shall, perform any action more to my own satisfaction, nor to the good and benefit of the poor."—He employed in this branch of business, some times 1700 spinsters; besides dressers of flax, weavers and others. To these persons he frequently distributed charity, in money and coals, according to their necessities; for some, he purchased machines to carry on their parts of the manufacture; and it was not uncommon for him to take up poor children, as they were begging in the streets, and to be at the charge of initiating them into this business.

In his book of *schemes* above mentioned, he noticed, "That of more than 4000*l.* laid out the last year, there were not above 200*l.* lost.— The chief reason of which was the kindness of several persons who purchased large quantities of the commodities, at the price they cost me: and, in particular, the East-India and Guinea companies gave me encouragement to make their *allabas* cloths, and coarse canvases for pepper bags, which before they bought of foreigners."

For seven or eight years together, he lost, in this manufacture, two pence in the shilling of the money he disbursed; but this did not grieve him; he would say, "That two pence thus lost by the work of the poor, was so much saved to the public; as it preserved these persons from beggary or theft." In the year 1685, his loss in this business was 900*l.* 1*rs.* 3*d.*

Concerning this workhouse, he would sometimes say, that to pay the spinners and relieve their wants, was to him a greater pleasure, than were, to others, magnificent build-

ings; the mirth of music and wine; or the charms of love."

Mr. Firmin employed many poor in the woolen manufacture, at a considerable expence. He released several hundred poor debtors who were languishing in prison, by paying their debts; and afforded relief to great numbers of others in confinement, whose large debts he could not discharge. He sometimes begged 500*l.* a year, which he distributed to the poor at their own houses, or at his own dwelling, in very small sums. He always took an account of the names of the persons thus relieved by him, and the money paid them, and transmitted copies of the expenditures to the persons who entrusted him with their charity; but his fidelity was so well established, that his contributors thought it unnecessary to inspect his accounts. In the course of 21 years, he distributed to the poor, 6000*l.* for one gentleman only.

Mr. Firmin often relieved the distresses of indigent and worthy clergymen, and his charity was not confined to those of his own denomination. The French protestants, who fled to England in 1680 and 1681, and the Irish refugees who took sanctuary in that kingdom to avoid the persecution and proscriptions of king James, shared largely in his charity and good offices.—He expended much money in distributing religious books among the poor. He was 24 years one of the governors of Christ-church hospital, in London, and to this institution he largely contributed. He was a generous benefactor to a charity school, at Hartford. He liberally bestowed his bounty on those who suffered loss by fire, and assisted them to obtain briefs for their advantage. To the honest poor, in business, he lent money, to answer sudden emergencies. He was at the expence of putting many boys to apprenticeships, and contributed to establish them in business, and, in divers other ways, did he expend

his property, and bestow his labors, to promote the happiness of mankind.

He was much esteemed by the nobility, clergy, and gentry, whose friendship he made use of, in various particulars, to advance the interest of indigent characters of modesty and merit.

He died in 1697, in the 66th year of his age. In his last illness, he was visited by his affectionate friend, the bishop of Gloucester. "Mr. Firmin (said his lordship) told me that he was going to leave the world, and expressed his hopes of a blessed immortality." I replied, "That he had been an extraordinary example of charity, and doubted not but his works would follow him, if he had no expectation from the merit of them for justification, but relied only on the infinite merits of CHRIST." He answered, "I do so; and in the words of my Saviour, I say; that when we have done all we are commanded, we are but unprofitable servants."

He was buried in the hospital of Christ-church; and to perpetuate his memory, as far as the power of marble extends, Sir Robert Clayton, and Martha, his lady, erected an handsome monument in their garden at Marden, in Surry, in a walk, called *Firmin's walk*, by reason it was planned by him; and also of the satisfaction he used to enjoy in it.

Thus we have exhibited a very *distinguished* EXAMPLE OF CHARITY; in which we behold the *real* GENIUS of Christianity, which partaking of the nature of its divine author, is LOVE. Happy will be those whose "FAITH shall thus work by LOVE;" who, to the utmost of their ability, shall "GO AND DO LIKEWISE!"

ANECDOTE of MARSHAL LUXEMBURGH.

IN his last hours, he was asked by his confessor; "If then it would not have afforded him greater plea-

sure and satisfaction, to have had it in his power to have reflected on the performance of *one deed of charity*, rather than on the *many brilliant victories* he gained in the field of battle?" It was answered in the affirmative; "as nothing, added the celebrated hero, will avail a man in the eternal world but *piety*, of which *charity* is a fruit."

CHRISTIAN BIOGRAPHY.

The Life of the APOSTLE JAMES.

JAMES, whose epistle is received into the canon of scripture, was our Lord's brother, Galat. i. 18, 19. He is not that James who was the son of Zebedee and the brother of Peter, and was beheaded by Herod Agrippa. He was a witness of the resurrection of Jesus; for St. Paul, in briefly enumerating, in order, the appearances of our Saviour, says, that he was seen of Cephas—then of the twelve—after that he was seen of above 500 brethren at once—after that he was seen of James—then of all the apostles, namely, at his ascension into heaven—last of all he was seen of me. It should seem that this apostle presided in the church of Jerusalem, from Peter's ordering the family of Mary, after his miraculous deliverance from prison, to acquaint James and the brethren with his escape, and from this apostle's speaking last in the council at Jerusalem, convened to deliberate about the terms of admitting the Gentile converts into the Christian church—on which occasion this apostle summed up the arguments, discussed the merits of the controversy, and proposed the conditions on which the heathen converts should be admitted—to which all the others unanimously acceded. We also see his importance, and the great respect and deference that was paid him at Jerusalem, in that famous passage, Galat. ii. 11, 12. When Peter came down to Antioch, I openly opposed him, for his conduct was highly worthy of censure; for

he sat down at the table of the heathen converts, without any scruple, before some persons arrived from James—but upon their arrival he receded and broke off this intercourse with them, induced by the fear of giving umbrage to the Jews. We find also that St. Paul, upon his arrival in Jerusalem—(the time when he was apprehended and imprisoned)—immediately upon his coming, waited upon James—an evidence of the dignity of his apostolic character. To the superintendence of the church at Jerusalem he seems to have been appointed by the rest of the apostles—as their continuance at Jerusalem, in those troublesome times, was precarious—and it being proper and necessary that there should be an apostle in that city whom the Christians might consult on any emergency. Thus Clement, as quoted in Eusebius: After our Lord's ascension, Peter, James and John, though they had been particularly distinguished by our Lord, above the other apostles, did not contend about honor, but elected James the *just* to be bishop of Jerusalem.* Various have been the conjectures of learned men concerning his being called our Lord's brother—whether his being the son of Joseph by a former wife—or only as being a relation of his mother Mary. The question is more curious than useful, and those who are desirous to see it accurately discussed may consult Dr. Lardner's *Supplement to the Credibility*, vol. iii. p. 64, 2d edition, 1760. On account of his distinguished piety and holiness he was surnamed the *Just*. He suffered martyrdom at Jerusalem, but the account of it is mixed with many circumstances fabulous and incredible. It is related at length from Hegesippus in Eusebius's *Eccles. Hist.* lib. ii. cap. xxiii. That most excellent and useful epistle, which is ascribed to St. James, is supposed to have been written about the year of Christ 61 or 62.

NOTE.

* See Eusebii *Eccles. Hist.* lib. ii. c. i. p. 38. Valefi.

REMARKS on St. JAMES as a
WRITER.

IT was a severe reflection which Luther passed on St. James, but which he afterwards retracted, that his Epistle was not really worth a straw in respect of the other Epistles, and did by no means breathe the evangelical spirit.* This rash and petulant animadversion of the Reformer took its rise from the apprehended notion of this apostle's contradicting St. Paul in the doctrine of *Justification*. But undoubtedly every serious, intelligent and impartial reader, after a careful and devout perusal, will pronounce this, one of the most elegant, pleasing, pathetic, instructive, and useful epistles in the sacred volume. One cannot rise from reading it without feeling one's heart better, and one's affections more strongly disposed to every good word and work—to every good word, because he faithfully represents the numerous and pernicious evils which ruin the peace and happiness of society from an unguarded licentiousness in *speaking*—and to every good work, because the genuineness of our Christian profession, and our final acceptance with God, are solely dependent on our practical holiness. The style hath all that beautiful and elegant simplicity which so distinguishingly marks the sacred classics. The diction is very pure, chaste and correct—the periods are smooth and perspicuous—the composition is elegantly concise and sententious—and the sentiments are noble and instructive, moral and useful, and in every respect worthy of an apostle.

NOTE.

* Sancti Jacobi Epistola respectu horum, inquit *Lutherus*, est verè straminea epistola, neque enim indolem Evangelicam arguit. *Wetstein*. N. Test. 2d vol. p. 658. That *Luther* retracted this censure, see *Blackwall's* sacred Classics, 1st vol. pag. 301. Not. edit. 12mo.

The divine worth and excellence of this Epistle infinitely transcends every eulogy that human imagination can dictate, or human language utter. He, who makes the instructions of this Epistle the great rule of his daily life, and the amiable directory of his affections and heart, will be what God and Jesus designed he should be. There are many figurative descriptions and allusions in this beautiful Epistle that are truly classical, finely conceived, and pleasingly expressed. The following are distinguished passages—In the *first* chapter he says: That the rich man and his riches are as transient and momentary as a precarious short lived flower—for the sun arises, attains his meridian, darts his scorching beams upon it, its nutriment is exhausted, its stem is parched and dried, its beauteous variegated leaves languish and drop, and its once vivid colors are lost for ever—Thus fading and transitory is the rich man and his riches—Every blessing we enjoy, and every distinguished felicity we taste, is derived from a celestial source, and descends to us from the great parent of light, who emits from himself a most pure and permanent radiance, subject to no variation, liable to no obscurity, nor the least diminution. “The terms in this passage, says * *Mr. Blackwall*, are exactly proper and astronomical, according to the appearances of things, and the common notions of mankind. Upon this appearance, and received opinion, the sun, the prince of the planetary heavens, has his parallaxes or changes, appears different in the east, in his meridian height, and decline to the west. He has his annual departures from us, which are the solstices or *tropics*: according to these departures he casts different shades. But God is the unchangeable sun that does not rise nor set, come nearer to, nor go farther from, any part or space of

NOTE.

* *Blackwall's* sacred Classics, vol. i. p. 301. 12mo.

the universe; an eternal, unapproachable light without any variation, eclipse, or mixture of shade." That is a very apt, expressive, and striking metaphor, in which he compares a *careless* bearer, a mere nominal professor of religion, and not a practical observer of it, to a man, who gazes upon his reflected image in a mirror—he takes a transient survey of his person, mixes again with the world, and the form and features, he hath just been fondly admiring, are instantly lost to his remembrance. Our vain and foolish prepossessions in favor of dress and external appearance, and our criminal contempt of those who are meanly apparelled, even at places of religious worship, are in a lively and spirited manner exposed in the following passage: "My fellow Christians, let not your profession of the gospel of Jesus Christ, our glorious governor, be accompanied with partiality and personal prepossessions—For should there enter into your assembly a person arrayed in a magnificent and splendid dress, with a brilliant diamond sparkling on his finger; and should there enter at the same time a man in a mean and sordid habit—your eyes being instantly attracted with the lustre of this superb garb, should you immediately introduce the person thus sumptuously habited into the best seat—but turning to the poor man contemptuously say to him: Stand you there—or—sit down here under my footstool—Is not this a flagrant partiality in you—is not this a criminal conduct, which your minds at the same time generously condemn?"—A finer passage cannot be produced from the most elegant of the Greek and Roman authors, than this writer's beautiful and striking representation of the great importance of governing the tongue, and the infinite mischiefs which garrulity and evil-speaking produce among mankind. It is conceived in the true classic taste. See chap. iii. § 19. The brevity and uncertainty

VOL. II. No. 1.

ty of human life is very pathetically described in that affecting passage, chap. iv. 13. What impious presumption is there in the following language: "To-day or to-morrow we will certainly travel to such a particular city—we will reside there a year—will devote ourselves to commerce, and accumulate wealth. Alas, you know not what events to-morrow's sun may see—for what is the life of mortals! It is a light fantastic vapor, which appears for one moment, and the next is utterly dissipated and lost!" He beautifully styles Christianity, chap. i. 25. *the perfect law of liberty*—an happy appellation, whose expressive justness every reader feels. That great fundamental rule of all social duty, Thou shalt love thy neighbour as thyself, he calls *nomos basilikos*—a very classical epithet, which the best writers apply to any thing that is *supremely excellent and capital*. St. James, as a writer, ranks with St. Luke, and the author of the Epistle to the Hebrews—and his epistle is one of the most fine and finished productions in the New Testament, whether we regard the distinguished elegance of the diction and composition, or the excellent morality it familiarly and affectionately inculcates.

CHARACTER of the Rev. Dr. GEORGE DUFFIELD, late pastor of the third Presbyterian congregation, in the city of Philadelphia, who died February 26. 1790; extracted from his funeral sermon, preached by the Rev. Asahel Green.

FUNERAL panegyric has been so much abused, that it has, in a measure, destroyed its own pur-

NOTE.

* See many examples in Dr. Benson's note on James ii. 8. Dr. Allix in *vita Justin*, p. 397, as quoted by Dr. Grabe in *Justin Martyr*, p. 23. Edit. Oxon, 1793, 8vo.

E

pose. Extravagant encomium, by bearing marks of fallacy, has rendered even the truth suspicious.—The truth, however, ought to be told; and, on the present occasion, it is our intention to be governed by it, in its rigorous strictness. And, indeed, so much may be said, without going beyond its bounds, that there is little temptation to transgress.

As a man, the Rev. Dr. Duffield possessed a vigorous, active, firm, and benevolent mind. He thought with energy and quickness; and he dreaded not the labor of thinking. In promptitude of conception, and readiness of utterance, few were his equals. These qualities, in early life, enabled him to preach with a frequency, of which the instances are rare: and throughout life, they gave him a consequence and utility in deliberative bodies, to which few can attain.

To the opinions which he formed, he adhered with steadiness. He was neither frightened from them by the number of his opponents, nor soothed by the respectability of their characters, or stations. His behaviour—indeed, was at the farthest remove from disrespect: but he was in an eminent degree, a man of an undaunted spirit. The firmness of his mind was a leading trait, a prominent feature of his whole character. It enabled him, in all the vicissitudes, and under the severest trials of life—and he was familiar with them—to maintain an equanimity of conduct, which seemed to flow from the fortitude of the philosopher, mingled with the patience, and resignation of the Christian.

His kindness and benevolence were great and extensive. They were the ornament of his other virtues. As a husband, a father, a brother, a master, and a friend, he was singularly indulgent, tender and affectionate. But his benevolence was not confined to these limits. It led him to be, in a pecu-

liar manner, the friend of the friendless. He espoused their cause, and advanced their interest, with the warmest zeal. In his death, the afflicted, the distressed, and the poor, have lost one of their best friends and counsellors, and one of their warmest advocates and most constant visitors. It was this part of his character, which led him to connect himself with the various humane institutions in this city, and which rendered him one of their most active, attentive, and valuable members. It was his benevolent temper of mind, likewise, which rendered him so highly esteemed by almost all denominations of Christians; and which disposed him to unite an extensive charity for those who differed from him in matters of faith or opinion, with an earnest contention for what he esteemed the truth.

As a scholar, he was considerably distinguished. He early discovered a thirst for knowledge, which led him to the pursuit of liberal science. In his academical course, he rose above most of his fellows; and was afterwards employed as a tutor, in the seminary which was the nurse of his juvenile studies. His knowledge was more of the solid, than of the ornamental, or polished kind. He was accurate in classic learning: and he loved philosophy in all its branches. For these reasons, he was elected a member of the Philosophical Society, in this place, of which he was a diligent attendant, and a useful member.

As a citizen, he was highly distinguished for public spirit, and the love of liberty, and for the promotion of every design, which had for its object the general welfare. No one was a more zealous and active patriot than he; or in the smaller divisions of society, more sincerely endeavored to do service to the community. In the late struggle for liberty, in America, he was an early, a decided, and an uniform friend to his country: and since the peace,

he has been equally assiduous, in using all his influence to advance the public interest and tranquillity.

As a Christian, he shone conspicuously. He lived the religion which he professed. The spirit of the gospel seemed to have tinged his whole mind, and to possess a constant and powerful influence on his heart. He was, truly and remarkably, an example of the life of God in the soul of man. His "fellowship with the father of his spirit," and his "conversation with heaven," appeared to be almost uninterrupted. Nor was he less distinguished in active duty. He sought all occasions of serving his Lord.—Of him it may be said with truth, that he "went about doing good."

As a divine, he was thoroughly acquainted with the most approved systems of Calvinistic divinity. He was a warm admirer and advocate of the doctrines of grace. He was ever ready to plead for, and defend them in public and in private. Descended from pious parents, "from a child he had known the holy scriptures;" and he improved his early acquaintance with them, into a familiarity seldom acquired. He read them in their original languages, of which he was no unskilful master. In ecclesiastical history, his knowledge, if not minute, was comprehensive; and in the government and discipline of the presbyterian church, I believe he hath not left a superior, in an acquaintance with all its parts. He was honored for these accomplishments with the degree of doctor in divinity.

As a preacher of the gospel, he was indefatigable, evangelical, and successful. He was "a workman that needed not to be ashamed, rightly dividing the word of life." In the early part of his ministry, while his imagination retained its fervor, he was remarkably animated in his public addresses, and unusually popular. An intimation that he was to preach, was the sure signal of a crowded auditory. His manner was always warm and forcible,

and his instructions always practical. He had a talent of touching the conscience, and seizing the heart, almost peculiar to himself. He dwelt much on the great, plain and essential truths of the gospel. Yet he was master of a singularly happy method of explaining scripture, which, in more advanced life, he frequently practised.

His first settlement in the gospel ministry, was at the town of Carlisle, in this state. Here he was abundant in labors. His natural activity and industry enabled him, not only to feed the flock, of which he was the immediate overseer, but to water the vacant parts of his Lord's vineyard, to which he was contiguous, in almost an incredible degree.

These circumstances marked him out as one properly and peculiarly qualified for planting and organizing churches, in places destitute of the regular administration of gospel ordinances. To this important business he was therefore called and appointed, by the synod of New-York and Philadelphia; and, in company with the late Rev. Mr. Beatty, spent a year, in visiting the frontiers of the country, to preach the word of life to those who were perishing for "lack of knowledge;" and to form them into congregations for the stated reception and support of the gospel. A printed memorial of this tour has been given to the world; and is a monument of his zeal and labor in the cause of Christ, and for the good of souls. During his residence at Carlisle, his ministry, through the effusion and application of the divine spirit, was made effectual to turn many "from darkness to light, and from the power of satan unto God." But his talents drew him at length into a more public sphere; and placed him as the pastor of this flock. Here, my brethren, you have been witnesses, both of his respectability and fidelity, in his sacred office.—You have seen him possess a distinguished weight and influence, in all the judicatures of the church, in

which he belonged. You have seen him happily unite "the wisdom of the serpent to the harmlessness of the dove," in the management of all its concerns and interests. You have seen him called, by the supreme council of the nation, to officiate as one of their chaplains, during the whole of their residence in this city. But—what he was more solicitous about than for all earthly honors, and you should remember with more care and pleasure—you have seen him "instant in season and out of season," to promote your spiritual and eternal welfare. He has truly "watched for you," as one that had the charge of souls.—He has broken unto you the "bread of life." He has been to you a faithful and an "able minister of the new testament." It was his zeal to do good, that exposed him to the disease, by which he has been called from you.—Such was the man over whom we lament, and whose decease is a loss, not to you only, but to the whole church of Christ.

EXTRACTS of a JOURNEY from A-
LEPPO to JERUSALEM, by the
Rev. Mr. Maundrell.

(Continued from vol. I. page 681.)

THURSDAY, April 1.

THIS morning we went to see some remarkable places in the neighbourhood of Bethlehem. The first place that we directed our course to was those famous fountains, pools, and gardens, about one hour and a quarter distant from Bethlehem southward, said to have been the contrivance and delight of King Solomon. To these works and places of pleasure that great Prince is supposed to allude, *Eccles.* 2. 5, 6. where amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools.

As for the pools they are three in number lying in a row above each other: being so disposed, that the waters of the uppermost may descend into the second, and those of

the second into the third: their figure is quadrangular. The breadth is the same in all, amounting to about ninety paces; in their length there is some difference between them: the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty: they are all lined with wall, and plaistered, and contain a great depth of water.

Close by the pools is a pleasant castle of a modern structure, and at about the distance of one hundred and forty paces from them, is the Fountain from which principally they derive their waters. This the friars will have to be that sealed fountain to which the holy spouse is compared, *Can.* 4. 12. And in confirmation of this opinion, they pretend a tradition, that King Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the waters for his own drinking, in their natural freshness, and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole like to the mouth of a narrow well, through this hole you descend directly down, but not without some difficulty, about four yards: and then arrive in a vaulted room, fifteen paces long, and eight broad: joining to this, is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches very ancient, and perhaps the work of Solomon himself.

You find here four places, at which the water rises: from those separate sources it is conveyed, by little rivulets, into a kind of basin, and from thence is carried by a large subterraneous passage down into the pools. In the way before it arrives at the pools, there is an aqueduct of brick pipes, which receives part of the stream, and carries it by many turnings, and windings about the mountains to Jerusalem.

Below the pools here runs down a narrow rocky valley enclosed on

both sides with high mountains. This, the friars say is the enclosed garden, alluded to in the same place of the *Canticles* before cited. *A garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed.* What truth there may be in this conjecture, I cannot absolutely pronounce. As to the pools, it is probable enough, they may be the same with Solomon's, there not being the like store of excellent spring water, to be met with any where else, throughout all Palestine. But for the gardens one may safely affirm, that if Solomon made them in the rocky ground which is now assigned for them, he demonstrated greater power, and wealth, in finishing his design, than he did wisdom in choosing the place for it.

From these memorials of Solomon, we returned toward Bethlehem again, in order to visit some places nearer home. The places we saw were; the field where it is said the shepherds were watching their flocks, when they received the glad tidings of the birth of Christ; and not far from the field, the village where they dwelt, and a little on the right hand of the village an old desolate nunnery built by St. Paula, and made the more memorable by her dying in it. These places are all within about half a mile of the convent eastward, and with these we finished this morning's work.

Having seen what is usually visited on the south, and east of Bethlehem, we walked out after dinner to the westward to see what was remarkable on that side. The first place we were guided to was the well of David, so called because held to be the same that David so passionately thirsted after, 2 Sam. 23. 15. It is a well, (or rather a cistern) supplied only with rain, without any natural excellency in its waters to make them desirable: but it seems David's spirit had a farther aim.

About two furlongs beyond this well, are to be seen some remains of an old aqueduct, which anciently conveyed the waters from Solomon's pools to Jerusalem. This is said to be the genuine work of Solomon, and may well be allowed to be so in reality. It is carried all along upon the surface of the ground, and is composed of stones — foot square and — thick, perforated with a cavity of — inches diameter, to make the channel. These stones are let into each other with a fillet, framed round about the cavity, to prevent leakage and united to each other, with so firm a cement, that they will sometimes sooner break (though a kind of coarse marble) than endure a separation. This train of stones was covered for its greater security with a case of smaller stones, laid over it in a very strong mortar. The whole work seems to be endued with such absolute firmness, as if it had been designed for eternity. But the Turks have demonstrated in this instance, that nothing can be so well wrought, but they are able to destroy it. For of this strong aqueduct, which was carried formerly five or six leagues with so vast expence and labor, you see now only here and there a fragment remaining.

Returning from this place we went to see the Greek and Armenian convents; which are contiguous to the convent of the Latins, and have each their several doors opening into the chapel of the Holy Manger. The next place we went to see was the grot of the Blessed Virgin, it is within thirty or forty yards of the convent, and is revered upon the account of a tradition that the Blessed Virgin here hid herself, and her divine babe from the fury of Herod, for some time before their departure into Egypt. The grot is hollowed into a chalky rock.

(To be continued.)

SELECT EXPRESSIONS OF THE FATHERS.

(Continued from vol. I. page 683.)

XXXV. **C**HRISTIAN humility, says St. Austin, is a great mystery. God is above all things in the world. Exalt yourself, and you will not approach him; humble yourself, and you dwell with him.

XXXVI. **ST. CHRYSOLOGUS**, after having passed some encomiums on John the Baptist, and observed that he fell a victim to the revenge of an unchaste woman, thus exclaims: What, Herod, you commit adultery, and cause the holy Baptist to be imprisoned! Do you thus judge, on the seat of justice? instead of being a revenger of innocence, do you persecute it? Tell me, I pray, where is the order of things? Where is modesty? Where the reputation of a judge? In your estimation, where is God? Where are equity, law, and the rights of human nature? All things are discord and confusion, when you pronounce sentence, and issue forth an order!—The head of the saint is brought in a charger. What a sight is this! Herod's palace is changed into a bloody amphitheatre! His table into a circus of carnage! His guests become spectators! The dishes objects of horror! The feast a massacre! The wine is turned into blood! His birth day is changed into a day of mourning and death! The music is a mournful dirge!—That is not a young woman that enters his hall; it is a savage beast! She comes to destroy! She who dances is rather a tygress than a woman! Those are not human locks which hang on her shoulders, but the hair of a furious beast! When, in the dance, she bounds from the floor and shows her handsome shape, it is fury that animates her!

XXXVII. **ST. JEROM**, in a single sentence, utters a beautiful elogy on the Epistle of St. James, Peter, John and Jude. They are short, and also long; short, if you number the

words; long, if you regard their contents.

XXXVIII. **ST. AUSTIN** makes use of a cogent argument to disarm a man of vengeance. You, who are a Christian, pant after revenge; while Christ sought not to be avenged on his enemies, but prayed for them.—St. Cyprian, on this subject, expresses himself in different language. What is the temper of Christ? and how far doth his forbearance extend? He is adored in heaven, but revenges not himself on earth.—In another place, he reminds a man, in the eager pursuit of vengeance, that he to whom vengeance belongeth, is not avenged himself.—The motive that St. Paulin offers to forbear revenge is powerful. To return one injury with another, is to revenge like a man; but to revenge like God, is to love our enemies.

XXXIX. **IN** praise of sufferings, St. Chrysostom says; It is more glorious to be a prisoner for Christ, than to be an apostle; he who passionately loves God, and experiences his love, knows the value of the martyrs chains. His prison, his irons, his torments and death, appear to him more honorable, than to sit on one of the twelve thrones to judge a tribe of Israel; or to be one of the angelic hosts who wait before the throne of God.

XL. **TERTULLIAN** says of beauty, That it is the perfection of the body; that which embellishes the work of God, and is the rich garment of the soul.—The pride, he adds, that generally attends beauty, doth not become Christian women. They should not glory in the elegance of their persons, but in the beauties of the mind. Or if such a woman of beauty, glories in her body, let it be when it is tortured for her fidelity to Christ, and endures misery with patience; that it, and the spirit by which it is animated, may, at last be crowned with immortal glory.—Those women, continues the Father, who possess not beauty, should not therefore be

grieved; for hereby their virtue is less exposed: And such as are handsome, should not endanger their chastity by the arts and ornaments of dress.

THE CHRISTIAN MINISTER.

NUMBER VII.

In this Number, we shall attend to the *personal Duties* of the *Christian Minister*.

IF, from proper principles, he hath entered into the ministry, with cheerfulness and fidelity, he will endeavor to discharge all the duties which pertain to his sacred office, the principal of which we have noticed. Without the aid, however, of heaven, all his efforts to effect this will be fruitless.—“Who,” exclaimed even Saint Paul himself, “is sufficient for these things?”

Our Lord hath mercifully promised “to be with the preachers of the gospel always, even to the end of the world.” But he manifests not himself to those of vanity, pride, avarice or sloth; who have an undue attachment to the world; or “are lovers of pleasure more than lovers of God.” The *sincerest piety*, therefore, should be possessed by the minister of religion; and also an *ardent zeal* to promote, to the utmost of his power, the glory of God and the salvation of men.

Piety will render his duty a pleasure, and greatly contribute to the success of his ministry; occasion him to be truly respectable, and support him under all the trials he may sustain in the performance of the duties of his office.

But as piety will not subsist in his breast without frequent and fervent addresses to the throne of grace, he should, therefore, pay a particular attention to *devotion*.—Our Saviour spent, even whole nights in prayer, and, therefore, by example, as well as by precept, he hath most forcibly enjoined on us this duty.

Fervent piety will give peculiar efficacy to the sermons of a preacher, and if they shall be properly com-

posed, and happily delivered, they will be almost irresistible; at least, they will not fail to gain a very considerable degree of serious attention.

If, under the law, “The priest’s lips were to preserve (or disseminate) knowledge,” much more should they do so under the gospel. He therefore, who hath taken upon him the priestly office, should devote many of his leisure hours to the *acquisition of useful knowledge*; especially to gain an intimate acquaintance with the holy scriptures; (the great sources from which all his sermons are to be drawn) church history; the writings of the Fathers; systematic, casuistic, and polemic divinity.—Various and extensive knowledge, will not only add to the respectability of his character, but inspire him with confidence; render him more useful, and greatly facilitate his compositions.

Reproachful would it be for him to preach, *as his own*, the *compositions of others*; servilely copied, abridged, mutilated, or disguised. A celebrated Father observes, “That a *plagiary*, of this sort, when detected, loses his reputation as much as if he had been taken in an act of theft.” “And so far,” he adds, “are men from allowing preachers thus to make free with *other men’s* works, that they are not permitted *frequently*, to make use even of their *own*.”—As the preacher who exercises not his genius in composition, nor improves his mind by study, will not arrive to eminence in his profession, but may be disesteemed for his ignorance and sloth, it will, therefore, be wisdom in a teacher of religion to pay a due attention to books; to think for himself, and duly to cultivate the talents he possesses.

Should his *ardent zeal* to discharge the duties of his function (a zeal rational and discrete, warranted by the conduct of Christ and his apostles) be recompensed, by some, by lan-

NOTE.

* St. Chrysostom.

gauge of reproach and ill treatment, he will bear such unchristian usage with meekness and patience; and let it rather excite him to greater diligence in the performance of his duty, than give him pain, depress his spirits, or cause him to be less zealous.—Such treatment was experienced by our Lord himself: And “if the master of the house was called Beelzebub, well may those of the household expect to be so called!”—Our Saviour enjoins it on such a character, to “rejoice and be exceeding glad when he shall be reviled and persecuted for his sake!” and assures him that such sufferings which he shall endure, will add to his heavenly reward.

Should a preacher of the gospel not be blest with success in his ministry, especially after several years shall have elapsed, it will be prudence in him, with severity to *inspect his life, mode of preaching, and attempts to do good.* He may, it is possible, perceive a deficiency in himself that hath, in a great degree, rendered his ministry ineffectual.—But should he not be able to pass any just censure on his own conduct, though, with sorrow he may enquire, “Who hath believed our report; and to whom hath the arm of the Lord been revealed?” With an holy satisfaction he may reflect, that he hath done his duty; that “he is pure from the blood of all men;” and that “unto God he will be a sweet favor of Christ, even in those who shall perish.”

If those to whom he shall faithfully “sow spiritual things,” shall, contrary to reason, scripture, and their solemn obligations, prevent his “reaping,” a small portion of “their carnal things,” he should *not be hasty to leave them.* If they are possessed of ability to fulfil their engagements to him, of this sort, as they must be destitute of the virtue of justice, and consequently of religion, they have great occasion for his ministerial labors.—But if, through poverty, they are unable to accomplish such their obligations to

him, and, especially, if they manifest a desire to discharge them, compassion should prevail with him to favor them with his services, as long as possible, without suffering himself to be involved in debt.—If he can obtain “food and raiment, he should learn therewith to be content.” “Freely he hath received the dispensation of the gospel,” and to the utmost of his ability, “freely should he communicate it to others.”—Disgraceful is it to the priestly office, and injurious to the interests of Christianity, to make a gainful merchandise of the religion of Jesus, who was so far from coveting worldly riches, that he had not a pillow whereon to lay his head.” It is presumed, that the Christian Minister will *so far* esteem himself obligated to imitate the example of Christ, in this respect, as not to suffer his sacred character to be degraded, and religion *injured*, by his being *obsequious* to the call of *money*; or by an inordinate love of the world.

Would the minister of religion do honor to the priesthood, he must not suffer his *holy zeal to decline*, nor his *labors, without just cause to be interrupted.* He must “not be weary in well doing:” And of the utmost consequence will it be to religion and himself, that he shall pay a particular attention to the proper discharge of all those relative domestic and personal duties which are required of him, that “the ministry,” through him, “may not be blamed.”

Most solemn is it for a person to dedicate himself to the service of God in the work of the ministry; the engagements he then enters into are most permanent, as indissoluble as is the marriage contract.—They cannot, therefore, through any earthly considerations, be *violated*, nor *unfaithfully performed*, without the greatest guilt.—“Wo,” says God, to the idol shepherd, that leaveth his flock;”—or the shepherd who is as inactive, as useless as an idol, or image; who attends

not to the prosperity of his flock, but is studious only to be profited by them.—“The sword shall be upon his arm, and upon his right eye. His arm shall be clean dried up, and his right eye shall be utterly darkened.”* That is, God, in righteous displeasure, will deprive him of those things he most esteems, and severely punish him for the neglect of his duty.—If he who is regarded as a “watchman” of God, “shall not speak to warn the wicked of his way to save his life; the wicked man shall die, indeed, in his iniquity, but his blood will be required at the watchman’s hands.”† And what criminality can equal that of the murder of the souls of men?—The consideration that a minister of the gospel must thus be amenable to God for his conduct; and that, if it shall be justly reprehensible, it will be productive of great unhappiness to others, as well as infamy and wretchedness to himself, should cause him, with invincible fortitude and resolution, to surmount every impediment in the discharge of his duty; alike to be regardless of the frowns and smiles of the world, that he may render an account of his stewardship with joy, and receive the approbation and reward of his Lord!

Ever should the Christian Minister keep the *great object* of the ministry in view, which is the redemption of mankind. Thus did Saint Paul. He, in the first chapter of his epistle to the Colossians, having asserted the divinity of our Saviour, (that “he is the image of the invisible God;” that, by Christ, “all things were created which are in heaven and in earth, visible and invisible;” that “in him all fulness dwells,” and that “we have redemption through his blood, even the forgiveness of sins,”) adds, that it is “Christ whom we preach; warning every man; teaching every

man in all wisdom, that we may present every man perfect in him. Whereunto I also labor, striving according to his working which worketh in me mightily.”

As the souls of men are entrusted to the care of the ministers of religion; as on the due performance of their duty, the everlasting happiness of mankind, as well their present felicity, as nations, families and individuals, in a considerable degree, depends; and also their own honor and the honor of religion, where can be the virtue of a preacher of the gospel? Where his sense of duty, his philanthropy, his desire of immortal happiness, if he shall not, “in all things,” be *most sedulous* to approve himself as a minister of God; in much patience; in afflictions; in necessities; in distress; in labors; in watchings; in fastings;—by pureness (of conversation;) by knowledge (of divine mysteries;) by long-suffering (under all provocations;) by kindness (towards all men;) by the holy ghost; by love unfeigned; by the word of truth (preached) in season and out of season; by the armor of righteousness, on the right hand and on the left; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things?—“Happy is the minister of religion who does honor to Christianity, and is a blessing to mankind; who is not as a “blind guide;”† as “a cloud without water;” nor as “a tree without fruit!”‡

A LETTER from the Rev. JOHN NEWTON, London.

On the Temptations and Difficulties which attend the Ministry of the Gospel.

DEAR SIR;

I AM glad to hear that you are ordained, and that the Lord is a-

NOTES.

* 2 Cor. vi. 4, to ver. 11.

† Matt. xxiii. 16.

‡ Jude, ver. 12, 13.

F

NOTES.

* Zech. xi. 17. † Ezek. iii. 12.

VOL. II. NUMB. I.

bout to fix you in a place where there is a prospect of your being greatly useful. He has given you the desire of your heart; and I hope he has given you likewise a heart to devote yourself, without reserve, to his service, and the service of souls for his sake. I willingly comply with your request; and shall, without ceremony, offer you such thoughts as occur to me upon this occasion.

You have doubtless often anticipated in your mind the nature of the service to which you are now called, and made it the subject of much consideration and prayer.—But a distant view of the ministry is generally very different from what it is found to be when we are actually engaged in it. The young soldier, who has never seen an enemy, may form some general notions of what is before him; but his ideas will be much more lively and diversified when he comes upon the field of battle. If the Lord was to shew us the whole beforehand, who, that has a due sense of his own insufficiency and weakness, would venture to engage? But he first draws us by a constraining sense of his love, and by giving us an impression of the worth of souls, and leaves us to acquire a knowledge of what is difficult and disagreeable by a gradual experience. The ministry of the gospel, like the book which the apostle John ate, is a bitter sweet; but the sweetness is tasted first, the bitterness is usually known afterwards, when we are so far engaged that there is no going back.

Yet I would not discourage you: it is a good and noble cause, and we serve a good and gracious master; who, though he will make us feel our weakness and vileness, will not suffer us to sink under it. His grace is sufficient for us: and if he favors us with an humble and dependent spirit, a single eye, and a single heart, he will make every difficulty give way, and mountains shall sink into plains before his power.

You have known something of Satan's devices while you were in private life; how he has envied your privileges, assaulted your peace, and laid snares for your feet: though the Lord would not suffer him to hurt you, he has permitted him to lift and tempt, and shoot his fiery arrows at you. Without some of this discipline, you would have been very unfit for that part of your office which consists in speaking a word in season to weary and heavy-laden souls. But you may now expect to hear from him, and to be beset by his power and subtilty in a different manner. You are now to be placed in the forefront of the battle, and to stand as it were for his mark: so far as he can prevail against you now, not yourself only, but many others, will be affected: many eyes will be upon you; and if you take a wrong step, or are ensnared into a wrong spirit, you will open the mouths of the adversaries wider, and grieve the hearts of believers more sensibly than if the same things had happened to you while you was a layman. The work of the ministry is truly honorable; but, like the post of honor in a battle, it is attended with peculiar dangers: therefore the apostle cautions Timothy, "Take heed to thyself, and to thy doctrine." To thyself in the first place, and then to thy doctrine; the latter without the former would be impracticable and vain.

You have need to be upon your guard in whatever way your first attempts to preach the gospel may seem to operate. If you should (as may probably be the case, where the truth has been little known) meet with much opposition, you will perhaps find it a heavier trial than you are aware of: but I speak of it only as it might draw forth your corruptions, and give Satan advantage against you; and this may be two ways; first, by embittering your spirit against opposers, so as to speak in anger, to set them at defiance, or

retaliate upon them in their own way; which, besides bringing guilt upon your conscience, would of course increase your difficulties, and impede your usefulness. A violent opposition against ministers and professors of the gospel is sometimes expressed by the devil's roaring, and some people think no good can be done without it. It is allowed, that men who love darkness will shew their dislike of the light; but, I believe, if the wisdom and meekness of the friends of the gospel had been always equal to their good intentions and zeal, the devil would not have had opportunity of roaring so loud as he has sometimes done. The subject-matter of the gospel is offence enough to the carnal heart; we must therefore expect opposition: but we should not provoke or despise it, or do any thing to aggravate it. A patient continuance in well-doing, a consistency in character, and an attention to return kind offices for hard treatment, will, in a course of time greatly soften the spirit of opposition; and instances are to be found of ministers, who are treated with some respect even by those persons in their parishes who are most averse to their doctrine. When the apostle directs us, "If it be possible, and as much as in us lies, to live peaceably with all men," he seems to intimate, that though it be difficult, it is not wholly impracticable. We cannot change the rooted prejudices of their hearts against the gospel; but it is possible, by the Lord's blessing, to stop their mouths, and make them ashamed of discovering it, when they behold our good conversation in Christ. And it is well worth our while to cultivate this outward peace, provided we do not purchase it at the expence of truth and faithfulness; for ordinarily we cannot hope to be useful to our people, unless we give them reason to believe that we love them, and have their interest at heart. Again, opposition will hurt you, if it should give you an idea of

your own importance, and lead you to dwell with a secret self-approbation upon your own faithfulness and courage in such circumstances. If you are able to stand your ground, uninfluenced either by the favor or the fear of men, you have reason to give glory to God; but remember, that you cannot thus stand an hour, unless he upholds you. It shews a strong turn of mind, when we are very ready to speak of our trials and difficulties of this kind, and of our address and resolution in encountering them. A natural stiffness of spirit, with a desire to have self taken notice of, may make a man willing to endure those kind of hardships, though he has but little grace in exercise: but true Christian fortitude, from a consciousness that we speak the truths of God, and are supported by his power, is a very different thing.

If you should meet with but little opposition, or if the Lord should be pleased to make your enemies your friends, you will probably be in danger from the opposite quarter. If opposition has hurt many, popularity has wounded more. To say the truth, I am in some pain for you. Your natural abilities are considerable; you have been diligent in your studies; your zeal is warm, and your spirit is lively. With these advantages, I expect to see you a popular preacher. The more you are so, the greater will your field of usefulness be: but, alas! you cannot yet know to what it will expose you. It is like walking upon ice. When you shall see an attentive congregation hanging upon your words; when you shall hear the well-meant, but often injudicious commendations, of those to whom the Lord shall make you useful; when you shall find, upon an intimation of your preaching in a strange place, people thronging from all parts to hear you, how will your heart feel? It is easy for me to advise you to be humble, and for you to acknowledge the propriety of the advice; but while human nature

remains in its present state, there will be almost the same connection between popularity and pride, as between fire and gunpowder; they cannot meet without an explosion, at least not unless the gunpowder is kept very damp. So unless the Lord is constantly moistening our hearts (if I may so speak) by the influences of his spirit, popularity will soon set us in a blaze. You will hardly find a person, who has been exposed to this fiery trial, without suffering loss. Those whom the Lord loves, he is able to keep, and he will keep them upon the whole; yet by such means, and in a course or such narrow escapes, that they shall have reason to look upon their deliverance as no less than miraculous. Sometimes, if his ministers are not watchful against the first impressions of pride, he permits it to gather strength; and then it is but a small thing that a few of their admirers may think them more than men in the pulpit, if they are left to commit such mistakes when out of it, as the weakest of the flock can discover and pity. And this will certainly be the case, while pride and self-sufficiency have the ascendant. Beware, my friend, of mistaking the ready exercise of gifts for the exercise of grace. The minister may be assisted in public for the sake of his hearers; and there is something in the nature of our public work, when surrounded by a concourse of people, that is suited to draw forth the exertion of our abilities, and to engage our attention in the outward services, when the frame of the heart may be far from being right in the sight of the Lord. When Moses smote the rock, the water followed; yet he spoke unadvisedly with his lips, and greatly displeased the Lord. However, the congregation was not disappointed for his fault, nor was he put to shame before them; but he was humbled for it afterwards.—They are happy whom the Lord preserves in some degree humble, without leaving them to expose

themselves to the observation of men, and to receive such wounds as are seldom healed without leaving a deep scar. But even these have much to suffer. Many distressing exercises you will probably meet with upon the best supposition, to preserve in you a due sense of your own unworthiness, and to convince you, that your ability, your acceptance, and your usefulness, depend upon a power beyond your own.— Sometimes, perhaps, you will feel such an amazing difference between the frame of your spirit in public and in private, when the eyes of men are not upon you, as will make you almost ready to conclude, that you are no better than an hypocrite, a mere stage-player, who derives all his pathos and exertion from the sight of the audience. At other times you will find such a total emptiness and indisposition of mind, that former seasons of liberty in preaching will appear to you like the remembrance of a dream, and you will hardly be able to persuade yourself, you shall ever be capable of preaching again: the scriptures will appear to you like a sealed book, and no text or subject afford any light or opening to determine your choice: and this perplexity may not only seize you in the study, but accompany you in the pulpit.— If you are enabled at some times to speak to the people with power, and to resemble Sampson, when, in the greatness of his strength, he bore away the gates of the city, you will perhaps, at others, appear before them like Sampson when his locks were shorn, and he stood in fetters. So that you need not tell the people you have no sufficiency in yourself; for they will readily perceive it without your information. These things are hard to bear; yet successful popularity is not to be preserved upon easier terms; and if they are but sanctified to hide pride from you, you will have reason to number them amongst your choicest mercies.

I have but just made an entrance

upon the subject of the difficulties and dangers attending the ministry. But my paper is full. If you are willing I should proceed, let me know, and I believe I can easily find enough to fill another sheet.—May the Lord make you wise and watchful! That he may be the light of your eye, the strength of your arm, and the joy of your heart, is the sincere prayer of, &c.

REMARKS on the inattention of many to attend public worship, and impropriety of conduct of some at church.

THE great neglect of public worship is an usual topic of complaint. Ministers lay the blame on the people, the people on the ministers. Probably, the blame ought to be divided between both. The true secret of filling a place of worship is the art of making the place a seat of *pleasure* and happiness to the people. Some attention should be paid to the house, that hearers may hazard nothing in their health. Great heats and excessive colds, damps and dangerous draughts of air should be prevented. The assembly should be so disposed as to be freed from the incommodioufness of being crowded. The worship itself should be so conducted as to interest all; zeal and prudence must direct it. The vile tubs, that we call pulpits, which bury a man alive, and betray him into a thousand unnatural gestures, often provoking the contempt of the people, should be exchanged for light, low and decent rostrums. Above all, the minister, who officiates, should excel in all office-qualifications, in modesty, zeal, humanity, energy, and so on. The horrid habit of sleeping in some is a source of infinite pain to others, and damps, more than any thing else, the vivacity of a preacher. Constant sleepers are public nuisances, and deserve to be expelled a religious assembly, to which they are a constant disgrace. There are some, who have regularly attended a

place of worship for seven years twice a day, and yet have not heard one whole sermon in all the time. These dreamers are a constant distress to their preachers, and, could sober reasoning operate on them, they would soon be reclaimed. In regard to their *health*; would any but a stupid man choose such a place to sleep in? In respect to their *character*, what can be said for him, who in his sleep sometimes snorts, starts and talks, rendering himself ridiculous to the very children in the place? Where is his *prudence*, when he gives such occasion to malicious persons to suspect him of gluttony, drunkenness, laziness and other usual causes of sleeping in the day-time? Where is his *breeding*? He ought to respect the company present; what an offensive rudeness to sit down and sleep before them! Above all, where is his *piety* and fear of God? There will come a time in the existence of this wretched drone, in which he will awake and find the Philistines punishing the idler, who was thorn in his sleep!

Ministers have tried a number of methods to rid assemblies of this odious practice. Some have reasoned, some have spoke louder, some have whispered, some have threatened to name the sleeper, and have actually named him, some have cried fire, some have left off preaching, Dr. Young sat down and wept, Bishop Abbot took out his testament and read Greek. Each of these awakened the auditors for the time: but the destruction of the *habit* belongs to the sleeper himself; and if neither reason nor religion can excite him, he must sleep on, till death and judgement awake him!

THE CENSOR.

NUMBER VII.

—*Nos haec novimus esse nihil.*
MART.

The present paper will be composed of several letters, addressed

to the Cenfor. It is hoped, that in *some degree*, they may *amuse* and be of *utility*.

SIR,

CELIA lately married a gentleman who was superior to her in wealth, family and education.—She is not destitute of merit, but her conduct evinces too clearly, her extraction, and that she wants understanding, or discretion, or both of them. So elated is she by prosperity, that she is assuming, imperious, and even defective in respect to her husband.

How different is the demeanor of her sister! equally fortunate in matrimony, she is possessed of the same modesty, prudence and affability, which adorned her lovely form before her marriage. Indeed she never appeared so amiable and worthy of esteem, as at present. And while her conduct merits applause, I cannot but imagine Celia's deportment deserves censure.

I am, sir,

Your most obedient servant.

OBSERVATOR.

Feb. 5, 1790.

SIR,

I PAID my devoirs to Miss —, when she was eighteen; in a year or two, succeeding that period, I was favored with her hand. She was then, in my estimation at least, handsome; but her virtue and good qualities, gained my affections more than her beauty. This I considered as nitable, and that, by time, it would unavoidably be impaired.

She is now thirty-four; it is evident to every one her beauty, in some degree, hath faded. This does not displease me, as it is not otherwise than I expected; but what gives me some offence is, that within a few years past, she hath made so free with the article of *snuff*, that part of her complexion is much discoloured by it, and is, indeed, become disgustful.

As this defect in her face proceeds from herself, I cannot easily

be reconciled to it. The pulverized plant, I am persuaded, is not of advantage to her, and it is in vain she is solicited to relinquish so odious a practice. I must therefore, I perceive, bear with it, and its increasing disagreeable effects, unless some one can convince her, that my request is not unreasonable; that this custom tends to lessen her charms, and that, in this instance, it would be discreet in her to deny herself and please her husband.

She is still so amiable and worthy of my esteem, that I blush to mention so small an imperfection in her; it would, however, give me pleasure to have it removed. I am, sir,

Your obedient humble servant,
A. P. P.

Feb. 10, 1790.

SIR,

I HAVE a great aversion to the fumes of that noxious plant, *tobacco*. But, unfortunately, my husband, though not in years, is most fond of its smoak. His breath, indeed, is so tainted with the effects of the weed, that it is truly offensive to me; and each day confirms him in its use.

When I request him to decline a practice so displeasing, he urges it is necessary for the preservation of his health. But this cannot be; for he was more healthy when he did not make use of the plant, than at present. I esteem the pretext only an evasion, as he does not choose to be thought defective in complaisance, and as he has not resolution, I fear, sufficient to divest himself of an habit he is attached to.

He is a most respectable character, and I am sorry to observe him devoted to a practice so unworthy of his good sense, refined manners and polite taste. I should be happy if you could write something that would cause him to relinquish this vile custom. I am, sir,

Your very humble servant,
A. F.

Feb. 20, 1790.

SIR,

I AM a person but of few words, and do not incline to hear much, nor loud conversation. My servants are not perfect, and my good wife, sometimes, and but too often, so reproves them for their faults, that she scolds herself into a passion.

This is very disagreeable to me, on several accounts: first, as I think it is a diminution of her dignity to be angry at a servant: secondly, as the noise is offensive to my organs of hearing: and lastly, as words of passion, have not a tendency to reclaim mankind.

Our servants are yet unreformed, and it is in vain I whisper to Mrs. —, to give the domestics soft and encouraging language; or, when necessary, to have them corrected with calmness and good nature.

But as Mrs. —, who is, indeed, possessed of many fine qualities, and genteel accomplishments, seems inflexible in this her conduct, and is most fond of government, I expect my servants will still proceed in regular progression, from bad to worse: and that, to avoid disagreeable scenes of reproof, I shall be obliged to confine myself almost entirely to my chamber.

I wish, sir, you would recommend the advice I have mentioned, if it shall receive your approbation, as it may be of advantage to my spouse, myself and servants.

I am, with respect, sir,

Your constant reader,
and most humble servant,
PLACIDUS.

Feb. 22, 1790.

SIR,

AMONG the imperfections of human conduct, may, I apprehend, be justly esteemed that which will not admit any person to be possessed of virtue nor merit.

Whenever Mr. —, is informed of a deed, worthy of praise, though performed by the most unblemished character, he insinuates, that it originated from pride, ambition, self interest, or some evil principle.

Is not such deportment unfriendly to virtue, and reproachful to human nature?—And doth it not indicate, that Mr. —, is conscious to himself, that he is devoid of that rectitude of heart which he will not allow others to be possessed of.

I never behold this person endeavouring to detract from the merit of others, but with contempt;—while, with pleasure, I regard the man who puts the most favorable construction on the actions of his fellow citizens, and is willing to admit them to possess, in the fullest extent, all the praise they deserve.

Such behaviour evinceth, at least, a person is possessed of the virtue of *charity*, which “hopeth all things,” and is much more honorary and advantageous to mankind, than a spirit of malignity and detraction.

I am, sir,

Your most humble servant,
OBSERVATOR.

March 3, 1790.

SIR,

I PAST an evening lately in company with several gentlemen, and could not but notice the impropriety of deportment of some of them, with respect to conversation.

Mr. —, for instance, I observed, possessed no opinion of his own; he uniformly assented to every thing that was said, and with such obsequiousness, that I could not but regard him as a contemptible fawner.

Mr. —, was the very spirit of contradiction; but as his remarks were ingenious, his conduct was not so disgustful as that of the other person.

Mr. —, was extremely loquacious, and seemed, by such behaviour, to declare, he thought the company devoid of sentiment, or that his abilities were superior to theirs.

Mr. —, was not an attentive, but an absent mute. It would therefore, have been more to his honor if his person also had been absent from the company.

A gentleman rendered himself ridiculous by an attempt to display

more learning than he was possessed of: and a person of literature became offensive by his pedantry.

I am, sir,

Your most obedient servant,
March 10, 1790. Z.

SIR,

ALTHOUGH Miss P— is but sixteen, such are her charms, that among a croud of admirers, she already numbers four who have made her proposals of marriage.

But unfortunately it happens the young gentleman, on whom she hath placed her affections, and who appears most worthy of her esteem, is not an heir of fortune; though, in respect of wealth, he is not inferior to any of her gallants.

He is of a reputable family, and unblemished character.

He possesses too a fine understanding; a most happy disposition; is attentive to business, and qualified to shine in that profession of life which is allotted him; and, I am of opinion, should he be wedded to Miss P—, in a few years, if he should not acquire an estate, he would, at least, be much superior to want.

But the parents of Miss P— are opposed to the connection; and their resentment, it is imagined, hath transported them much beyond the limits of decency and politeness.

Were they to object to the indiscretion of Miss P—, to receive propositions of matrimony, they would, perhaps, be more excusable.

But the object of offence is Mr. R— himself; his family and want of affluence.

You will be tempted, sir, it is possible, to conclude, the father of Miss P— is very wealthy; that he is a descendant of some illustrious name, or enjoys a distinguished post of trust or honor.

Not any idea could be more erroneous.

The parents of Miss P— pique themselves upon their accomplishments; their knowledge of life; their gentility;—I had almost said their poverty, pride and vanity!

Is it not, therefore, extremely absurd for them to hope that Miss P—, shall be seriously addressed by a gentleman of fortune?

If it is granted there is a possibility of this, it must also be admitted, that however amiable a young lady, without riches may be, a gentleman of this character, generally has a greater objection, if possible, to solicit her in wedlock, than Mr. and Mrs. P— can have to the family and circumstances of Mr. R—.

Pride and avarice are too frequently the attendants of wealth; and, indeed, persons of a life of gaiety and dissipation, necessarily require an union of fortunes to support their extravagance; educate their children, and leave them in a state of opulence.

I would farther take the liberty of asking,— whether the conduct of Mr. and Mrs. P—, is not most cruel to their daughter, in thus mortifying her inclinations, with a view to her attainment of such dignity in marriage as is next to folly or phrenzy to expect?

May not this be attended with unhappy consequences to Miss P—, without a rational prospect, of either advantage to her, or satisfaction to Mr. and Mrs. P—?

Should they still retain these their sentiments, in opposition to reason and prudence, when Miss P— shall have arrived to years of maturity,— though duty to parents is the first law of nature,— should respect, affection or complaisance, cause her to be miserable, and discountenance the addresses of Mr. R—?

To this last question I beg the favor of an answer; and also, to appeal to you, whether this behaviour of Mr. and Mrs. P—, does not most justly merit censure?

In writing this letter I will not say I have no partial views; but even such, I hope, would not occasion in me an impropriety of expression, by subscribing myself, with respect, sir,

Your humble servant,
SALLY FRIENDLY.

March 14, 1790.

The author of this paper informs, his fair correspondent, that, on the most mature deliberation, he is of opinion, should Miss P— arrive at full age, and Mr. and Mrs. P— still retain their present disposition, respecting Mr. R—, she would be perfectly justifiable in consulting her felicity in a matrimonial connection with this person.

For why should the pride, folly or vanity of others deprive us of happiness.

Neither reason nor duty, can oblige a daughter, who is mistress of herself, implicitly to regard the injunctions of a parent, against wisdom and common sense.

But previous to the celebration of the nuptials of Mr. R— and Miss P—, no attempt should be unessayed, to obtain the approbation of her parents, in a transaction of such importance.

It is presumed the situation of Miss P—, and the conduct of Mr. and Mrs. P—, in this instance, are far from being singular.

Parents are prone to entertain too high an esteem of the merits of a child; and ambition prompts them, in this case, to form imaginations of grandeur, unsupported by reason, experience or probability.

Sincerely is it to be wished, however, that prudence and discretion, were duly attended to by youth, in the momentous concern of matrimony.

Regardless of duty; blinded by passion, and inattentive to reason, they frequently precipitate themselves into misery; and for the imprudence of a moment, suffer years of unhappiness.

A FATHER'S ADVICE to his DAUGHTERS.

(Continued from vol. I. page 699.)

FRIENDSHIP, LOVE and MARRIAGE.

WHAT is commonly called love among you is rather grati-
VOL. II. NO. 1.

tude, and a partiality to the man who prefers you to the rest of your sex; and such a man you often marry, with little of either personal esteem or affection. Indeed, without an unusual share of natural sensibility, and very peculiar good fortune, a woman has very little probability of marrying for love.

It is a maxim laid down among you, and a very prudent one it is. That love is not to begin on your part, but is entirely to be the consequence of our attachment to you. Now suppose a woman to have sense and taste, she will not find many men to whom she can possibly bear any considerable share of esteem. Among these few, it is a very great chance if any of them distinguishes her particularly. Love, at least with us, is exceedingly capricious, and will not always fix where reason says it should. But supposing one of them should become particularly attached to her, it is extremely improbable that he should be the man in the world her heart most approved of.

As, therefore, nature has not given you that unlimited range in your choice which we enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a gentleman to your friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude rises into a preference, and this preference perhaps at last advances to some degree of attachment, especially if it meets with crosses and difficulties; for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one of a thousand of you who could ever marry with any degree of love.

A man of taste and delicacy marries a woman because he loves her

more than any other. A woman of equal taste and delicacy marries him because she esteems him, and because he gives her that preference. But if a man unfortunately becomes attached to a woman whose heart is secretly pre-engaged, his attachment, instead of obtaining a suitable return, is particularly offensive; and if he persists to tease her, he makes himself equally the object of her scorn and aversion.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them so as easily to impose on a young girl of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable, and inconceivable to an honorable and elevated mind.

The following, I apprehend, are the most genuine effects of an honorable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all its stages, seeks concealment, and never expects success. It renders a man not only respectful, but timid to the highest degree in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantries, but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dulness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and to avoid this, he shuns all the little observances of common gallantry.

His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffi-

dence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continues long, it will totally depress his spirit, and extinguish every active, vigorous and manly principle of his mind. You will find this subject beautifully and pathetically painted in Thompson's Spring.

When you observe in a gentleman's behaviour these marks which I have described above, reflect seriously what you are to do. If his attachment is agreeable to you, I leave you to do as nature, good sense, and delicacy shall direct you. If you love him, let me advise you never to discover to him the full extent of your love, no not although you marry him. Marriage sufficiently shews your preference, which is all he is entitled to know. If he has delicacy, he will ask for no stronger proof of your affection for your sake; if he has sense he will not ask it for his own. This is an unpleasant truth, but it is my duty to let you know it; violent love cannot subsist, at least cannot be expressed for any time together, on both sides; otherwise the certain consequence, however concealed, is satiety and disgust. Nature in this case has laid the reserve on you.

If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honorably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However people's hearts may deceive them, there is scarcely a person that can love for any time without at least some distant hope of success. If you really wish to deceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behaviour, which may satisfy him, if he has any discernment left.

that he has nothing to hope for. But perhaps your particular temper may not admit of this.—You may easily shew that you want to avoid his company; but if he is a man whose friendship you wish to preserve, you may not chuse this method, because then you lose him in every capacity.—You may get a common friend to explain matters to him, or adopt many other devices, if you are seriously anxious to put him out of suspense.

But if you are resolved against every such method, at least do not shun opportunities of letting him explain himself. If you do this you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no further trouble, nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain.—He will never whine nor sue for your pity. That would mortify him almost as much as your scorn. In short, you may possibly break such a heart, but you cannot bend it.—Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty, and is the passion of all others the most difficult to conquer.

(To be continued.)

ORIGINAL LETTERS:

ON SERIOUS SUBJECTS.

[To be published occasionally.]

LETTER I.

From a Clergyman to a young Lady.

DEAR MADAM,

I SINCERELY thank you for your letter, and rejoice that "your mind is enlightened; that you now behold the evil of sin; feel the burthen of guilt, and earnestly desire to be freed from it."

Happy is it, that you discern the importance of religion, and that "you are determined, not to give rest to your soul, until you shall have the full assurance that your sins are forgiven; that the spirit of God shall witness with your spirit, that you are his child."

I doubt not, if you shall continue faithful, but God will grant you this privilege; that, in due time, "you will receive the spirit of adoption, whereby you shall be enabled to cry Abba Father;—as blessed are those who mourn; for they shall be comforted;"—and "those also who hunger and thirst after righteousness; for they shall be filled!"

You mention "That you are attended with many imperfections, and therefore, that you are filled with shame."

Nothing can justly cause you to be thus affected, but SIN; the indulgence of iniquity,—not temptations to it; and though you perceive yourself not perfect in goodness, you do not, I trust, give countenance to evil! If otherwise, whatever be the sin you commit, you can have no just pretensions to the Christian character.

The best evidence of our being real disciples of Christ, is a sincere and uniform observance of *all* his holy precepts. "If ye love me", says he, "keep my commandments."—"And this," says St. John, "is the love of God, that we keep his commandments, and his commandments (to the sincere Christian) are not grievous."—St. Paul assures us, that "Christ gave himself for us, that he might redeem us from all iniquity (the punishment due to it) and purify unto himself a peculiar people, zealous of good works;" and also that "without holiness no man shall see the Lord."

The intention of the gospel, is not only to reconcile us to God, through faith in the merits of Christ, but to restore us to holiness; to renovate our hearts, and prepare us for the enjoyments of heaven. If Christianity shall not have *this effect* on us,

we profess it in vain. "Not every one," saith the compassionate Saviour; "who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven."

Penitence, therefore, must be succeeded by *righteousness*; and of this, I am persuaded, you are convinced; for you possess an holy jealousy lest you should lapse into your former mode of life; and that "your goodness should vanish like the morning cloud, or early dew:" And you are of opinion, that "it would have a great tendency to promote the divine life in you, should you have a *written rule of life*, agreeable to the precepts of the gospel;"—and, in this particular, you condescend to ask "my advice and direction."

The utility of such a rule many have experienced, and should you adopt the ensuing resolutions, or those of a similar nature, I am humbly confident, through divine goodness, they would greatly contribute to your advancement in knowledge and in grace.

RESOLUTIONS of PIETY.

I. THROUGH the aid of heaven, I steadfastly resolve, to give my whole heart to God; to love him with all my soul and strength.

II. Never to give the least countenance to sin, of any kind, in tho't, word nor deed.

III. Duly to attend to the devotional parts of religion, in public and private; at least three times, each day, to "retire to my closet, and there pray to my heavenly Father who seeth in secret;" to be frequently offering up ejaculatory petitions; to endeavor to keep my heart in a praying temper, so that I may even "pray without ceasing."

IV. Daily to read some portion of God's word, and, as far as possible, to edification; and to commit, each day, at least one verse of sacred writ to memory.

V. Ever to guard, to the utmost of my power, against temptations to iniquity; to "avoid the very ap-

pearance of evil," though it should approach under the mask of innocent amusement.

VI. Ever to be well employed; to spend no time in idleness; but to do all the good in my power.

VII. To choose but few of my sex to be my intimate companions, and those of real virtue and discretion.

VIII. To guard against vanity, envy, hypocrisy and pride; never to speak ill of any one, but to vindicate an injured character, when in my power; and to let all my discourse be rational, discrete and proper.

IX. To avoid all indecent levity, as well as gloominess of deportment.

X. To evade, if possible, religious disputation.

XI. To employ many of my leisure hours in reading the best books I can obtain in divinity, that I may have enlarged and just conceptions of the principles and duties of religion.

XII. When I shall hear a sermon, to commit to writing the text, the division of the discourse, and the most important expressions of it, especially such as are of a practical nature; to apply the sermon, while it shall be delivering, and frequently afterwards, to my heart.

XIII. Daily to record every important occurrence of my Christian life; my opportunities of grace; trials; joys; sorrows; temper of mind; afflictions; mercies, &c.

XIV. Frequently to meditate on the being and attributes of God; the economy of redemption, thro' Christ; death; judgment; the miseries of hell; the joys of heaven, and other important subjects.

XV. To be very dutiful and affectionate to my widowed mother; to be courteous and respectful to all persons.

XVI. Never to suffer myself to be immoderately elated by prosperity, nor depressed by adversity; in all the dispensations of heaven towards me, however afflictive, to be patient

and resigned; to say; "Not my will, O Lord, but thine be done!"

XVII. Never to be chargeable with extravagance or superfluity in dress; but ever to let my apparel be plain, modest, and becoming a follower of the meek and lowly Jesus.

XVIII. Ever to have in view the perfect example of Christ, and, to the utmost of my ability, to imitate his imitable perfections.

XIX. Each night to review my conduct of the day, and to judge myself with an holy severity.

XX. To regard myself "as a stranger and pilgrim here;" to be detached, in my affections from the world, and always so to live, as I should do, were I assured the present day would be my last.

A little reflection, I apprehend, will cause you to add several resolutions to these, which, in haste, I have suggested to you.

It will ever afford me great satisfaction, if, in any degree, I shall have it in my power to promote your salvation.

My affectionate regards await Miss —, whom I greatly esteem for her good sense and piety.

That God may plenteously endue you with the riches of his grace; confirm you in goodness; enable you to participate of all the blessings of the gospel; make you an ornament to religion and your sex, is the fervent prayer of

Your sincere friend,
and humble servant,

February 23, 1790.

LETTER II.

The Answer to the preceding Letter.

Reverend and dear Sir;

BE pleased to accept of my most grateful acknowledgements for the notice you condescended to take of my letter, (which has emboldened me to offer you another) and the trouble you gave yourself by complying with my request. I am exceedingly obliged to you for your letter, particularly for the rules, the advantage of them I have already

experienced. I find that thereby my soul is kept alive to God, less apt to slumber, and that I am enabled to maintain a more strict watch over my ways. I hope you will have no cause to fear, lest you have bestowed upon me labor in vain.

You trust I do *not* give countenance to sin;—your confidence, I assure myself, is well founded; for conscious I am that I have bid adieu to every evil practice, and that I am endeavoring, through divine assistance, "to perfect holiness in the fear of God." Sentible I am, that if we offend in one point, we are guilty of all;" and I am fully convinced, that none but those "who follow Christ in the regeneration," shall be permitted to "walk with him in white" hereafter; that unless we are habited with the robe of his righteousness; are transformed into his *likeness*, and have a *meetness* for his glorious presence, we shall not be able to stand at the awful and tremendous day of judgment. I am now resolved with St. Paul, "to press forward for the prize of the high calling of God in Christ Jesus;" and I can (with an humble confidence) say with the same apostle; "I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

I am, with due respect,
gratefully and sincerely
yours.

March 31, 1790.

An Account of the HERODIANS, mentioned in the NEW TESTAMENT.

THE *Herodians* were a sect who derived their origin and name from *Herod the Great*, king of Judea. Several of the ancient *fathers*, and some modern *divines*, have imagined, that the distinguishing tenet of this profession of men was, their

belief that Herod was the *Messiah*. Others have conjectured that the courtiers, domestics, and friends of Herod, from their attachment to their master, and to his political measures, enjoyed this denomination. Herod was a powerful and opulent prince—the friend of Augustus—and throughout the whole of his long reign studied every art and artifice to ingratiate himself with the emperor, and to secure the favor of the principal personages in the court of Rome. He was a most insinuating sycophant—wholly devoted to Rome—fond of Roman manners and usages—destitute of all religion—sacrificing every thing sacred to political principles, and to the mercenary views of interest and ambition. Josephus informs us, that his ambition and his entire devotion to Cæsar, and to the leading men at Rome, induced him to depart from the usages of his country, and in many instances to violate its institutions—building temples in the Greek taste, and erecting statues for idolatrous worship—apologizing for this to the Jews, that he was absolutely necessitated to do these things by the superior powers. Many of the Jews, particularly of the Sadducees, came into all his measures, espoused his political maxims, joined with him in flattering the court of Rome with the most servile adulation, abandoned all regards to the principles and obligations of the religion of their country, and adopted heathen manners and heathen vices. These, from their admission of the principles, and compliance with the practices of the court of Herod, received from the Jews the appellation of *Herodians*, and were generally the most depraved and profligate of men. We find the Sadducees, who denied a future state, and consequently who had little regard for the religion and liberty of their country, being disposed by their principles for any enormities, readily embraced the tenets of this party—for the same persons, who in *one* of the gospels

are called *Herodians*, are in another called *Sadducees*.

A view of various DENOMINATIONS of CHRISTIANS.

(Continued from vol. I. page 691.)

VI. MYSTICS.

THIS sect appeared in the third century, and was distinguished by their professing a *pure, sublime, and perfect devotion*, with an *entire disinterested love of God*, and by their aspiring to a state of passive contemplation.

The first promoters of these sentiments proceeded from the known doctrine of the Platonic school, that *the divine nature was diffused thro' all human souls*, or in other words, that the *faculty of reason*, from which proceeds the health and vigor of the mind, was *an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine*.

They denied that men could, by labor or study, excite this celestial flame in their breasts, and therefore they disapproved highly of the attempts of those who by definitions, abstract theorems, and profound speculations, endeavored to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that *silence, tranquility, repose, and solitude*, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the *hidden and internal word* was excited to produce its *latent virtues*, and to instruct men in the knowledge of divine things. For thus they reasoned:

They who behold, with a noble contempt, all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to

God, when the spirit is thus disengaged from the impediments which prevent this happy union: and in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised in its native purity, while others behold it in a vitiated and delusive form.

The apostle tells us, that *the spi-*

rit makes intercession for us, &c.— Now if the spirit prays in us, we must resign ourselves to its motions, and be swayed and guided by its impulses by remaining in a state of mere inaction.

Mosheim's Eccles. Hist. vol. i. p. 222, 223.

Dictionary of Arts and Sciences, vol. iii. p. 2171.

History of Religion, vol. iv.

(To be continued.)

A KEY to the REVELATION of St. John the Divine,

Being an Extract from Dr. Gill's Commentary.

Seal not the sayings of the prophecy of this book. Rev. xxii. 10.

Blessed is he that readeth, and they that hear the words of this prophecy. Ibid. i. 3.

THE book of Revelation is a prophetic view given to John, by Jesus Christ, of what should befall his church; or of the history of it, thro' its successive ages, from the apostle's days to the end of time. (*See Paradise Lost, books xi, xii.*)

The contents of the book point out the propriety of laying it out into three general divisions: The first respecting the inward state of the church, or its state with respect to itself; the second its outward state, or its state with respect to the world; and the third its deliverance from both.

INWARD STATE.	Chap. I	The first of these we have in the vision of the seven epistles, three first chapters, after an introduction to the visions of the whole book in the first eight verses, and then an introduction to this vision in particular in the next three verses.	
		1st	Epistle to Ephesus, representing the pure, vigorous state of the church in the apostolic age, comprehending a period of about 100 years.
	2	2d	To Smyrna, more languishing under the ten persecutions of the Roman Emperors, 213 years.
		3d	To Pergamos, a state of peace and prosperity under Constantine the Great, &c. 166 years.
		4th	To Thiatira, being the dark time of Popery to the Reformation, from 606 to 1517, 911 years.
	3	5th	To Sardis, being the time of the Reformation, in 1517, as a prelude to the next state.
		6th	To Philadelphia, denoting the spiritual reign of Christ, or the latter-day glory, perhaps in 1866—77 years hence.
		7th	To Laodicea, a lukewarm, declining, dark season, just before the break of the glorious Millennium Day. So that this vision runs through all time to the end of it, until it shall lose itself in the Millennium Sabbath of Rest, as a prelude to the ultimate glory.

E.	THE BOOK WITH SEVEN SEALS.	Chap.
T		
A		
T		
S		
D		
R		
A	SEVEN TRUMPETS.	
W		
T		
U		
O		

The second is set forth in three visions, viz. the book with seven seals, the seven trumpets, and the seven vials; the first respecting the destruction of Rome Pagan, the second Rome Christian, and the third Rome Papal: which we have in chap. iv. 19, including a partial deliverance under Constantine and in the Sardinian and Philadelphian states, together with some intermediate visions.

1st. *The Book sealed with seven Seals.*

- 4 1st Seal, a white horse, denoting the ministry of the gospel in the apostolic age.
- 2d Seal, a red horse, bloody intestine wars in the time of the Emperors Trajan and Adrian, as a punishment on the enemies of the church.
- 5 3d Seal, a black horse, the afflicted state of the church, with persecutions, heresies, divisions and famine.
- 4th Seal, a pale horse, sickly and dying state of the church, verging to Popery, or of Rome Pagan, from 235 to 284.
- 5th Seal, the æra of martyrs, under Diocletian, which lasted ten years.
- 6 6th Seal, the abolition of Paganism, under Constantine in 313, or the end of Rome Pagan and beginning of Rome Christian. N. B. Rome Christian was divided into eastern and western in 389.
- 7 Before entering on those calamities that should befall Rome Christian, and accomplish its destruction as set forth in the vision of the seven trumpets, it was fit to set forth the safety of the church during that time, by an intervening vision as here.

2dly. *The seven Trumpets.*

- 8 This vision begins with opening the seventh seal, which signifies the peace of the church under Constantine, in order to form a connection between what follows and the contents of the sixth seal.
- 9 The seven trumpets denote wars, with their concomitant desolations and calamities; six of them the destruction of Rome Christian, viz. the first four the destruction of the western by the Goths, Huns, Vandals, &c. and the fifth and sixth the destruction of the eastern by the Saracens, &c. and founding the Ottoman empire; and the seventh Rome Papal, coinciding with the seven vials.
- 10 We have now several intermediate visions, but which however, bear relation to the subject in hand.
- 10 In chapter tenth a mighty angel, Christ, with a book in his hand, that of God's decrees, standing with one foot on the earth, and the other on the sea, denoting universal dominion, swears that time shall be no longer, i. e. than 1260 years; and seven thunders utter their voice, to wit, the judgments to be poured out in the seven vials; but John is not allowed to record the particulars for the present. (*See chap. xvi.*)
- 11 In chapter eleventh the temple, i. e. the church, is measured by a reed, the word of God; referring to the time of the Reformation, leading on to the spiritual reign, signified by founding the seventh trumpet, verse 15.

D E L I V E R A N C E F R O M B O T H .	O U T W A R D S T A T E .	S E V E N V I A L S .	C h a p .	
			12	In chapter twelfth we have two wonders; a woman (the church) and the dragon (Rome Pagan) with the destruction of it by the man-child, (Constantine) and the church's going into the wilderness (a state of obscurity) during the reign of Rome Papal, <i>i. e.</i> for 1260 years, being a farther explanation of the sixth seal.
			13	Chapter thirteenth speaks of two beasts, representing Antichrist, or Rome Papal. The first representing him in his civil power, ruling over emperors, kings, &c. and the other in his ecclesiastical power, at the head of his cardinals, &c.
			14	Chapter fourteenth shews the Lamb, Christ, and his church; three angels, a set of ministers to usher in the latter-day glory, and the harvest of the vintage, or preparing for the general conflagration.
				3dly. <i>The Seven Vials.</i>
			15	Seven angels (ministers, or civil powers) prepare to pour out their vials, meaning ways and means to destroy Antichrist; the same as the third wo, (<i>See chap. viii. 13. ix. 12.</i>) and the seventh trumpet, <i>chap. xi. 15.</i>
			16	The seven vials are poured out. The first on the earth (Papal powers). The second on the sea (their doctrines). The third on the rivers (their writings). The fourth on the sun (the Pope and his creatures). The fifth on the seat of the beast (Rome). The sixth on Euphrates (the Turkish empire); and the seventh on the air (the kingdom of Satan, <i>Eph. ii. 2.</i>) This may come to pass about the year 1866.—For Phocas left Rome and went to Ravenna in 606, thereby giving an opportunity for the bishop of Rome to take his seat, and at the same time declaring him universal bishop. Now 606 and 1260 make 1866.
			17	Here, in addition to what was said, chapter thirteenth, we have a farther description of the woman, <i>i. e.</i> of Rome Papal, and of the beast, or Roman empire, on which she is seated, on both which the seven vials are to be poured out.
			18	The fall of Babylon, <i>i. e.</i> Antichrist, is pronounced, and the lamentations of her adherents.
			19	Rejoicing on the occasion of the fall of Babylon, and entering on the Philadelphian church state.
				The third, to wit, the deliverance of the church from all evils, internal and external, we have already had some view of in a small degree: as under Constantine, mentioned in the Pergamos church state, under the sixth seal, and by the man-child in the twelfth chapter; as also in the time of the Reformation, under the Sardis church state; and the measuring the temple in the eleventh chapter: more especially the time of the spiritual reign in the Philadelphian church state, mentioned in the 3d, 11th and 14th chapters. But these, however glorious, were but in part, as a prelude to the more full accomplishment in the Millennium state, mentioned and described in these three last chapters, when all evil internal and external shall be totally done away, and Christ will personally reign on earth, with his saints, a thousand years, after which will commence the ultimate glory.
				Such, if we mistake not, are the contents of the book of Revelation.

SAMUEL JONES.

State of Pennsylvania, July 15, 1789.

EXTRACT from a SERMON, lately published, by the REV. SAMUEL BUELL, of East-Hampton, Long Island, at the Funeral of his Son, Mr. Samuel Buell, jun. (aged 16 years.) 1

The TEXT is 2 Cor. iv. 18.

While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal; but the things which are not seen are eternal.

AFTER some pertinent introductory observations, Mr. Buell purposes to notice,—that there are invisible realities;—to speak more particularly to those divine objects and unseen things to which the text refers;—to observe how, and in what sense, those objects and things may be said to be unseen;—to consider the import of looking at them; and how divine support and comfort are derived from them, by the beholder; especially under sufferings.

Having discussed these several heads of the sermon, he proceeds to

“THE IMPROVEMENT of the Subject”

Reflection 1. How lamentable is the condition of the benighted heathen: they live in darkness, and dying in the dark, leap into a world of before unseen eternal realities!

2. What infinite obligations are we under, to praise the Lord for divine revelation, which has brought life and immortality to light; which exhibits to view eternal realities, and points out a way how we may be prepared to meet them with everlasting joy!

3. What language is able to express the blindness and madness of sinners under the gospel, who are unawed, unimpressed, and uninfluenced by the august realities of eter-

nity! Every moment in jeopardy of the second death; but, deep in darkness, and the dead sleep of security, perceive it not. Music and mirth are employed to banish soul concern; amusements and diversions, all that imagination can invent, are plied to ward off serious thoughts and powerful impressions of death, judgment, and future worlds. Security their study, and the art of killing time, their only science: persisted in, it is a dead calm before the terrible tempest of Almighty vengeance! Shocking scene! How dreadfully it closes!

4. How great, how solemn, how important a work it must needs be to die! as all things in the future state are abiding, complete and eternal! In the present state, countless objects come into view, and soon are seen no more: in the other worlds all objects are eternal, and abide in view for ever. We are never so happy in this world, but there is some uneasiness; nor so miserable, but there is some degree of happiness: but in a future state, happiness is consummate and eternal, and so is misery.—What then must it be to die, and enter upon one of these states!—Eternity! We are alarmed at the sound! Lost in the prospect!

5. Reject, then, O my soul! Detest with abhorrence, because unscriptural, the *antichristian* doctrine of a future *purgatory*, and the sinners release from misery in a future state. The inspired apostle, speaking in our text of the things that relate to the future invisible world (without distinction or a single exception) teaches us that they “are eternal:” then heaven and hell are so. The blessedness of the righteous in that world, is fixed and eternal: and likewise the punishment of the wicked: enough, we might reasonably suppose, to confute the vain presumptuous, delusive and soul-destructive doctrine, which some men teach, that there shall be a change of state, and a period put to the sinner’s misery in the future world. There is

NOTE.

In our next, we shall insert the *Memoirs* of this amiable young Man, written by his aged Father.

not a single instance in all revelation, of a period put to any of the things of the invisible state, which the apostle announces to the world, are all "eternal."—How terrible the state, to be plunged in unutterable misery, with full conviction of error, too late for a remedy, and that for eternity!

6. It cannot reasonably be tho't excessive, if awakened sinners are in agonies of distress to be eternally saved. Their terrors do not exceed their causes: condemnation for sin and guilt, and the weight of worlds eternal, set heavy upon the mind.

7. Soul-happifying, joyful and blessed day, the day of a sinner's saving conversion to God! Then hath he deliverance and indemnity from eternal misery, and a title to ineffable and eternal glory!

8. How excellent and important the grace of faith! and how highly favored of heaven are those who have it in lively exercise! No just apprehension of infinitely glorious objects, and eternal realities, nor support and comfort are derived from them, without it: elevation above this world, and the prelibations of eternal glory, are enjoyed when it is divinely exerted. What a glorious encomium is given us of its power and influence, in the eleventh chapter of the *Hebrews*!

9. What a transcendent life of comfort, is the life of faith and religion in its power. It is of all lives the most pleasant and delectable. Its joys are most excellent in their nature and quality: its objects most glorious.

10. How absolutely needful are the influences of the Holy Spirit in the business of religion. Without his energetical operations, there is no faith, no sight of divine objects, no grace acted, no duty performed aright, no divine comfort in the present state, nor future eternal world.

11. How much doth it concern us to examine *whether we are in the faith*? We are at the door of future worlds, replete with great, glorious, unchangeable and eter-

nal realities. To be happy, and forever so, this is happiness indeed!—to be miserable, and forever so, this is misery in all its terrors.

12th and last. Well may it be said, that *blessed are the dead that die in the Lord*! When they exchange worlds, our loss may be great; but their gain is immense and immortal! This should reconcile us to the decease of our dear departed pious relatives and friends.

Possibly some may now expect that I should touch upon the character of my deceased son; but my business is rather with the living.—However, it is easy to draw it in the most interesting point of light. A few days since he was a youth in the bloom of life, in the prime of his strength, intensely pursuing various branches of learning, in hopes of usefulness in this life, and in expectation of a better when this should close. But he was mortal, and in the morning of life he dies. Where is he now? alas! in yonder grave lies the mortal body, mouldering to dust, the prey of worms. His immortal spirit welcomed the summons to return to the father of spirits, and is fixed unchangeably in the eternal state. Ye blooming youth; ye active and strong, come view his grave, and character, and become wise for death and eternity.

As to myself, my wound is deep; but infinitely deeper is the counsel of my God, by which he works, and the loving-kindness by which he comforts! I hope I have in some measure expressed the language of my heart, under the last head of discourse, while speaking of the mighty influence of faith to support and comfort. I know the Lord my God "is in heaven, and hath done his will," and his will is absolutely good, and infinitely perfect!

Let me bespeak your prayers for myself, for my bereaved family, for mourning relatives, and sympathetic friends, that such an instructive, awful event of divine providence, may be sanctified. In particular, pray for me, that by this severe tri-

al, I may become more meet for my master's use; more beneficial in my ministry; and more ripe for heavenly glory!

I shall now conclude my discourse by way of address and exhortation.

In the first place, I turn by way of address to the respectable Tutors of the Academy in this place.†

My dear Sirs,

The same awful providence that hath taken an endeared son from my bleeding heart, has taken a beloved pupil from your wounded spirits; which exhibits to view the propriety of my address to you in particular at present.—You sufficiently testified, that he shared largely in your love, and stood high in your esteem: in consequence of which, his exit has opened the springs of the most afflicting sorrow in each breast: whereby we are become companions in tribulation.—However thus comforted, it is reasonable to suppose that my nearer connection with him, is attended with more keen sensibility in this season of our sorrows. I am well assured he greatly loved you; held you in high esteem and veneration, not doubting, but that your incessant acts of kindness toward him, flowed from the noble principle of benevolence, and the most affectionate good wishes, which sincere friendship can inspire. But while mutual love reigned, and was reflected from breast to breast, behold, he that is born of a woman, is frail and mortal! The sovereign Lord of life gave commission; death cast his shaft, nor mist his aim. **HE IS GONE!** He has bid adieu to this inferior world, amidst the unfeigned tears, and fervent prayers of his dearest relatives and friends!

Some who knew not his character, may imagine that your exerci-

ses of mind, and grief of heart upon this occasion, exceed their proper boundaries. But you his preceptors, well knew his natural genius, his powers of mind, his various accomplishments, and useful qualities; what surprizing progress he made in all the branches of Science he pursued, and his capacity and industry to acquire new improvements, while going on in the several stages of useful and polite Literature: all which, with (that crowning excellence) his hopeful piety, gave rise to your flattered hopes, and raised expectations of his eminent service and usefulness in years to come. Now to have the fatal blow struck, and your pleasing prospects to vanish with his expiring breath, how affecting the event!—To see this young tree in the institution of science, and the vineyard of the Church, cut down, just as it begun to bear some fruit, how mysterious is the dispensation! But, there are, and ever have been, many acts of God's providential government, which embarrass the most improved reason, and becloud the most enlightened mind. If there were no *arcana* in divine government, the dignity thereof would not be kept up to such an awful height as it now is. Let us beware of arraigning the divine conduct. It is the decree of heaven, and what heaven decrees, is best. We are indeed allowed to mourn—but are bound to submit! We may be hereby taught the wonderful majesty, and independent glories of the great God. He displays the awful endearing lustre of many of his infinite attributes; affords numerous instructive lessons, and puts in execution the most beneficial and glorious designs, by such dispensations.

You will permit me to observe that, which you have doubtless anticipated by reflection, viz. That if the Pupil is called to exchange worlds, the Preceptor may be called to do so also. Death observes no order, makes no distinction between

NOTE.

† Messrs. *William Payne, Jabez Peck, Asa Hilber.* Mr. Peck went into inoculation with my son, and was not returned to us, when this discourse was delivered.

characters: he strikes his dart at one and *all*: his shaft smites in the more public, as well as the more private walks of life: his unerring stroke lays the tutor and the scholar in the dust. The floods of death overwhelm the stately, the freighted ship, as well as the smaller craft. No exalted station, no enlarged spheres of usefulness, exempt for a moment from the stroke of death. Therefore, it concerns us to fill up our spheres of action, with vigorous exertions: doing our work "while it is day;" and "standing with our loins girded, and our lamps burning, ready for the coming of our Lord!"

You will also allow me to suggest that, which I presume your own meditation has often done, viz.—That it is highly needful often to remind your pupils of their mortality, and to inculcate upon their young and tender minds, the infinite importance of virtue and real holiness. We see that in the midst of their pursuits after knowledge, in the prime of life they may be numbered with the dead. We know, that until they become truly pious, they are not prepared to meet death: therefore, their early piety is of the utmost importance. Should life be prolonged, their early piety will lay the foundation for their future comfort, and eminent usefulness in the world. Then will they improve all their knowledge well, to the service of God, and their generation, when they become possessors of true virtue or real piety. Therefore we labor for their instruction in the great truths of Christianity, and also to promote their practical influence upon their hearts; that they may thereby have that knowledge of the true God, and Jesus Christ, which is life eternal.

Respected and dear Sirs,

I thank you this day for all your love and kindness, shown my son, while he was under your care and tuition as a pupil; for your frequent and kind visits made him in

his sickness; and for the great and numerous tokens of respect you have exhibited by way of memorial of him, since his decease. The Lord graciously reward you for all! I wish you, Sirs, the presence of the Lord, divine aid and assistance in the work assigned you, and that when you shall have finished your work on the stage of life, you may have that fulness of joy, which is in his presence, and those pleasures which are at his right-hand, for ever more!

In the next place, I beg leave to apply this discourse by way of address to the students and young members of the Academy.

My dear young Friends,

The mournful event of divine providence, which occasions my present address, calls for your solemn attention, and religious improvement. The Lord by this dispensation, has come near to you: he hath taken away a member of your society, who for a time trod the paths of science, and enjoyed the united and social delights of academic life with you. He loved you, and was much beloved and esteemed by you: witness your disconsolated looks, your swelling tide of grief, and falling tears. I need not ask why you weep, your lamentation speaks, that Buell is no more! In vigor and bloom of youth, amidst the joys of friendship, he is cut down! Pale and lifeless he lies, a breathless corpse! The dark, the cold embracing grave has closed up his remains, and hid your friend, from friendship's view! You see his place empty: you hear not his voice; nor will you see his face again, 'till the heavens shall be no more! This is your language: "Lover and friend hast thou put far from me, and mine acquaintance into darkness"! By this event you are called into the school of our Lord Christ, to learn important lessons: to learn the vanity of the world. How vain, delusive and transitory are all earthly joys; even the delights of friendship, and hopes of social bliss: all is an airy dream!

Learn to look from *broken cisterns*, to the *fountain of living waters*, for full and lasting happiness. Learn the infinite evil of sin: the efficacy of divine truth; and what a great change death makes: and that it greatly concerns you to be found in readiness to meet death in the morning of life: for you may die young, as well as your dear deceased young friend! Shall he languish, shall he die in vain, as to you his surviving friends? We hope not! Although he is dead, does he not yet speak? Yes, hark! let your ears attend the cry, from yonder hollow, gaping tomb, where sleeps the precious dust! Does he not speak in emphatic language, similar to that of our Lord, your final judge, "*Be ye also ready!*" Improve time with a wise reference to eternal futurity: without delay, make it your great concern to be found in *habitual* and *actual* readiness for an exchange of worlds. *Habitual*, as reconciled to God through the mediation of Christ, as united to him by a faith of divine operation; clothed upon with his law-fulfilling and finished righteousness, and sanctified by the derivation of all evangelical graces from his immenseness. *Actual*, by possessing a holy disposition of heart, and the lively exercise of faith, love, and every evangelical grace. Consider, that e'er long, and it may be very soon, our Lord will call you by death out of time into eternity; and when he calls, you must go, prepared or unprepared. Think how great and important a thing it is to die, and to meet the Lord your judge; and think much upon the unspeakable difference between a prepared and an unprepared soul in a dying hour. Realize the two eternal worlds, heaven and hell. Know that the time of your lives, even from this very moment, is little enough to prepare for death and heaven. For your encouragement, know that the Lord is graciously ready to offer you all needful assistance by his spirit. Hear what he says: "Turn

ye at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you." As you have recourse to the institution in this place, for the valuable purpose of promoting useful knowledge, you do well to improve time with a wise reference thereto: but especially let each one study his own heart: "know thyself!"† And above all, seek after a spiritual, practical and experimental knowledge of the Lord Jesus Christ. "Determine not to know any thing, (comparatively) save Jesus Christ and him crucified:" "account all things but loss, for the excellency of the knowledge of Jesus Christ our Lord." This is incomparably the most excellent, the most necessary, the most satisfying, the most useful, and the most comprehensive knowledge.‡ May God of his infinite mercy, for Christ's sake, bless you with this knowledge, and make you blessings in your day, and thereby prepare you for a safe and joyful exit out of time, into fullness of everlasting joy!

(To be concluded in our next.)

RESIGNATION.

FATHER, thy will be done, were the words of him whose lips knew no guile, and into whose heart sin never found an entrance. The language is familiar to every one; but, alas! of the many who adopt the sentiment, few live under its influence; fewer still evidence its

NOTES.

† Some of the wiser heathen, thought this saying, "Know thyself," came down from heaven; and accordingly it was written in letters of gold, in the temple at Delphos, sacred to Apollo their god of wisdom; intimating the great importance of such knowledge.

‡ Si Christum discis nihil est si cetera nescis,
Si Christum nescis nihil est si cetera discis.

power in their practice. Father, thy will be done, is the effusion of prayer; the humble Christian's ejaculation; the ardent aspiration of a soul, animated with the sweet enthusiasm of divine love. O! how often has the sentiment warmed my heart, and flowed from my lips! But let me examine myself: let me take an impartial, accurate survey of the real principles by which I am actuated; and enquire whether I am indeed under the influence of the true Christian temper. Am I persuaded, in my own mind, that I am under the compassionate eye, and the extensive protection of an all-wise providence? Do I humbly acquiesce with God's allotments? Am I content with my present condition?—Do I diligently apply the means put into my hands to their intended use? Do I trust for the events, whether they shall be successful or no, to the Supreme Disposer and Director of all things? Do I believe, and confess, that all God's dispensations, universal or particular, are good, and fit to answer some important ends? That the present order of nature is right, and as it should be? And, amidst all the ferments and vicissitudes of life, have I been constant in prayer for divine strength and support? Have I depended on the arm of Omnipotence for deliverance in time of trouble? Have I lived in a firm assurance, that he, who seeth not as man seeth, can make every thing, however apparently evil, work together for good to them, who, with a calm submission of soul, love and trust him?

O! my soul, what sayest thou to these questions? If thy conscience accuseth thee not; if thou art indeed under the government of this amiable, this Christ-like disposition, much to be desired is thy peaceful state: happy will thy life be, and delightfully serene thy death!

I have known some feeble minded fellow-travellers oppressed with the slightest inconveniences. I have seen of the race of Jonah peevishly angry, because deprived of their

shadows. There are others so unreasonable as to imagine, that an exemption from great sine, is a good plea for an exemption from extraordinary pains; or that, because they serve God, their mountain will stand strong, and their gourds never be blasted. Unthinking mortals! Happy they; the happiest of probationers, who have known the storms of affliction, and are carried by the waves of tribulations into the kingdom of heaven! The most exemplary pilgrims have, by suffering, glorified God; and to bear the cross, is the lot of most Christians. Abraham, Jacob, Joseph, and David, had their appointed trials.—Abraham was bid to sojourn in a strange land, and had the severe command given him to sacrifice his only son. Jacob was persecuted by his brother, and when advanced in years, lost the comfort of his old age, his best-beloved child. Joseph was cruelly used by his relatives, and a rash master. David experienced fears from conspiracies, and these severe reproaches of evil tongues. From these and many other examples of the like kind, may I learn to expect the enemy, and to prepare for the conflict; or if entered the list, by divine faith, and with a manly fortitude, to fight the good fight!

I will pray unto the Lord, save the self-deceiving Philander; to the Most High will I present my supplications. Prosper, O God, my present undertakings! Preserve me from the anguish of poverty, and the contempt of a low station! Raise me to honor, and fill my hands with riches! Alas! my prayer returns to my own bosom! The Lord will not hear, he will not answer me!—Even the mercies I have requested, I see bestowed upon others, less deserving than myself! Why, Philander, these earth-born petitions?—Why these unprofitable conjectures? Come reason! Come religion! And thou, O pure spirit! correct his wandering imagination! Are you, Philander, a proper judge of your own merit? The seeming blessings

you have so earnestly desired, might they not prove injuries to you?—Might they not make you proud, covetous, ungrateful, or intemperate? It is no uncommon thing to see an alteration in circumstances produce a proportionable alteration in sentiments and manners: are you certain this might not be your case? You have asked for riches: are you ready to sacrifice to the terms upon which they are to be obtained? O inconsiderate, foolish pride! Why did you not rather supplicate for a good heart, and the favor of God? These, these, Philander, will certainly be everlasting advantages to you.

Methinks I hear the murmuring complaints of the unhappy Portia. How distressful is my condition! My misery exceeds all within the circle of my acquaintance! The hand of the Lord is upon me! The bloom of my comforts is blasted; and where used to spring up the flowers of prosperity, now appear only the thorns of pain, and the bitter weeds of affliction!

Why thus disquieted, dejected sufferer? Trust in the Lord: you may yet live to praise him. Have you never, Portia, observed many schemes produce effects quite opposite to the intentions of the mighty projectors? Have you never beheld the barren wilderness suddenly smile with herbage? and the gloom of adversity suddenly chang'd into the bright sunshine of prosperity? Command unruly passion to be still, and hearken not to her suggestions.—Hear the soothing lessons of resignation: she thus speaks; listen to her voice; and O! may you profit by her wholesome instructions!

What! shall I receive good at the hand of God, and not submit also patiently to the evil? Is there not a Being whose power created, whose wisdom governs, and whose justice will hereafter judge the world?—Are not pleasure and pain the dispensations of his providence?—Should sufferings be my portion, let me consider, and try to investi-

gate the ends they may be intended to answer; and let me submit to the all-sufficient arm of God, for the time and manner of removing them. Is the great I AM omnipresent, and not near me? Omniscient, and knows not my wants? Omnipotent, and unable to supply them? Good, unchangeably good, and not willing to promote my happiness?

Remember, calamities of every kind are the appointments of heaven; yet it must be acknowledged, are attended with such heart-rending circumstances, that to submit to them with an equal temper of mind requires more than common resignation, and more than ordinary graces. It is possible to be in such a state of affliction, and so distressed, as to put it out of the power of even friendship herself to administer relief: but what a satisfaction in the most trying moments, will this thought afford me, that as I have always, with a Christian temper, resigned myself to the disposal of Providence, I can still trust in, and have reason to hope for deliverance from him. And where can I find more sure anchor of hope and confidence? If a being of all possible perfection is not the most proper object of my trust, then what intelligent creature, or earthly thing, can be so? Am I surrounded with friends? Am I endowed with immense possessions? Have I honor, health, and riches? Yet, are not all these out of my power? Do not ten thousand causes lay lurking to deprive me of them? May they not want that existence to-morrow which they have to-day? And what will friendship, honor, wealth, and power, nay, the highest enjoyments of time, signify to me, if my taste for them is gone? If I lay upon a bed of sickness, or death, can these purchase ease under the agony of acute disease? Can these redeem my body from the grave? Can they procure a ransom for my precious, immortal soul? No, God and his Son are alone sufficient for these things. I will therefore rejoice in

the Lord, and joy in that God, who can alone be my salvation.

What good effects may I not hope to result from such a temper of mind? May not infinite wisdom avert every evil, which, upon the whole, might prove prejudicial to me? and confer upon me those real blessings, which will be for my advantage? It is the pleasure of the all-wise disposer, that I should not be exempted from afflictions of the severer kind; but then I know he can, and if I want not faith, will, in due time, deliver me from them.—God is faithful, and will not suffer me to be tempted above what I am able to bear; but will also with the temptation make a way to escape. The steps of a good man are ordered by the Lord; though he fall, he shall not be utterly cast down. And what if this promise should not extend to me? what if it is the decree of heaven, that death only must terminate my successive miseries? or that I shall fall by the hand of man? Yet still my faith comforts me with

the thought, that this life is a state of trial, in which I am placed to be refined and fitted for a life to come, for eternity. Eternity! dreadful, yet animating word! O lively hope, and consolation of the unhappy sufferer! Let me, under the darkest cloud of heart-rending sorrow, direct my eyes to those peaceful regions, where my nature shall be purified, my passions subdued, my sorrows dissipated, and all my complaints hushed. May I but once be permitted to set my foot upon the shore of everlasting rest, how full of happiness will be that period!—Then I shall look back, and smile at the tempest which once shook my crazy vessel! Then it will give me no pain to think, that I once travelled through the rugged paths of adversity to a land of light, and true enjoyment! Then a crown of glory will extinguish the false glare of riches; and then every tear will be wiped from the eye forever!

RIDLEY.



L I T E R A T U R E.

A CONCISE HISTORY of the ORIGIN and PROGRESS, among the most ancient Nations;—of LAWS and GOVERNMENT;—of ARTS and MANUFACTURES;—of the SCIENCES;—of COMMERCE and NAVIGATION; of the ART MILITARY;—and of MANNERS and CUSTOMS.

The ORIGIN and PROGRESS of LAWS and GOVERNMENT.

(Continued from vol. I. page 714.)

The Laws and Government of the Babylonians and Assyrians.

ASIA, without question was civilized before any other part of the world. There, Nimrod laid the foundation of the Babylonian, and Assur of the Assyrian empire, in the first ages after the flood. That of China cannot have been much less ancient. The regions at present

known by the name of Persia, must have been very early civilized; for their sovereign Chedorlaomer, in the days of Abraham, had subjected a great extent of country to his authority. There were also at that time several states formed in Palestine, and on the banks of Jordan, which are often mentioned by Moses. The greatest part of these states, as it appears, were governed by kings. But we must satisfy ourselves with these few general hints. The history of Asia, for several ages, is

almost entirely unknown to us. The sacred books, where alone we could expect any information of such remote events, leave us entirely in the dark.

Moses having told us, that Nimrod fixed the seat of his empire at Babylon, descends no lower with his narration. In the days of Abraham, we find Amraphel king of Shinar mentioned in scripture. This prince was probably one of the successors of Nimrod. But Moses mentions him only to tell us that he was one of those princes who entered into an alliance with Chedorlaomer, to assist him in subduing the kings of Palestine, who had shaken off his yoke.

The sacred historian has observed the same silence as to the empire of Assyria; he contents himself with saying, that Assur left Babylon, and retired into that country since called Assyria, where he built Nineveh, and some other cities. This fact may authorize us to make this the epocha of the foundation of the Assyrian monarchy. But Moses gives us no further light into the history of that state.

If we have recourse to profane historians, the relations they give us are so obscure, so opposite to one another, so involved in difficulties and contradictions, that it is impossible to form any certain judgment of the first events which happened in the empires of Babylon and Assyria.—Modern writers have contrived several different systems for reconciling the contradictory narrations of ancient historians; but all these systems are liable to so many objections, that there is not one of them that can give us full satisfaction.—But since it is necessary to chuse, we shall fix upon that which appears most probable and most agreeable to the ideas we have formed of these very ancient times.

It seems evident from the text of Moses, that Babylon was somewhat more ancient than Nineveh. It appears also that these two cities were originally the capitals of two empires, each of which was governed

by a distinct monarch. These two states continued separate 440 years.

History has not transmitted to us any particulars concerning the sovereigns who reigned at Nineveh from Assur to Ninus: we know not so much as the names of these ancient monarchs. The Assyrian empire, so famous in antiquity, like other early establishments, was but small in its beginnings. Ninus was the first who attempted to enlarge its limits. He conquered the kingdom of Babylon, and laid the foundation of that formidable power which held Asia in subjection for so many ages.

As to the Babylonians, it appears, that, after Nimrod, seven kings, Chaldeans by birth, reigned successively at Babylon. After them a family of princes originally from Arabia, seized the throne.—They reckon six of these, who succeeded each other without interruption.—Under the last of these kings, Ninus, the sovereign of Assyria, attacked and defeated the Babylonians, seized the person of their king, and by that conquest united the throne of Babylon to that of Nineveh.—This event happened 590 years after the flood, 1758 before the Christian era.

Ninus died after a reign of fifty-two years, which had been one continued train of victories and conquests. He left but one son by his queen Semiramis. Ninias, (for that was the name of this prince) at the death of his father, was too young to reign by himself. For this reason, Ninus committed the administration of the government into the hands of Semiramis.

Semiramis assumed the reins of government in the year 1741 before Christ. This is one of the first examples in history of a throne filled by a woman, an example which has been followed in many countries.—The Assyrian empire lost nothing of its glory by being committed to the conduct of a woman. Semiramis has equalled, if not excelled, the greatest monarchs, in the lustre of her reign.

She was succeeded by her son Ninias, who ascended the throne in the year 1699 before the Christian era, and reigned 38 years. From this prince to the revolt of the Medes, that is, for more than 800 years, we are ignorant of what happened in the Assyrian empire. The names of the sovereigns who swayed the sceptre for so many ages, are not well known. This obscurity is commonly ascribed to the great effeminacy into which it is pretended the successors of Ninias were plunged.

From the commencement of these two empires, the government was monarchical, and the crown hereditary. But it appears, that to the reign of Ninus, these kingdoms had not much increased nor improved. This prince has been considered by all antiquity, as the first monarch of Asia who had any knowledge of politics, or the art of reigning. It is to Ninus, without doubt we must ascribe the division of the Assyrian empire into several provinces and governments; for we find this institution fully established in the reigns of Semiramis, and her successors.

We may observe further, that in the Assyrian empire, the people were distributed into a certain number of tribes, and that professions were hereditary; that is to say, children were not permitted to quit their fathers occupation, and embrace another. We know not the time nor the author of this institution, which from the highest antiquity prevailed almost over all Asia, and even in several other countries.

The Assyrians had one practice with respect to marriage, worthy of our attention. This practice however, had its foundation in that custom, which prevailed very early, and very universally, of the husband's purchasing his wife.

Every year they assembled in one place, all the young girls who were marriageable. The public crier put them up to sale, one after another. The rich paid a high price for those whose figure seemed to them the

most agreeable. The money which was received for these, was bestowed as a portion with the more homely whom no body would have fancied. For after they had disposed of the most beautiful, the crier presented such as were less attracting, and asked if any one would accept of such an one with such a sum? The sale proceeded by coming lower and lower, and she was at last allotted to him who was willing to accept of her with the smallest portion. In this manner all the young women were provided with husbands. This very politic and ingenious method of facilitating and promoting marriages, was also practised by several other nations.

Besides, they were not permitted to carry off the persons they had purchased, till they had given sufficient security that they would marry them. If at any time it happened, that the parties could not agree the man was obliged to refund the money he had received.—It was likewise very expressly forbidden to use women ill, or to carry them into any foreign country. Herodotus informs us, that this wise institution was abolished, towards the end of the Assyrian monarchy.

The Assyrians had several distinct councils, and several tribunals, for the regulation of public affairs.—They reckon six of both kinds; three councils, and three tribunals, whose creation and authority were different. It seems, that the three councils were created by the body of the people, to govern the state in conjunction with the sovereign. The first of these three councils was composed of officers, who had quitted the service after having spent the best of their days in military employments. The nobility composed the second. The old men formed the third. We are not informed what were the particular functions of the three councils.

The sovereigns on their part had created three tribunals, to watch over the conduct of their people.—The functions of the first of these

tribunals was to dispose of the young women in marriage, and punish adultery. The second took cognizance of theft; and the third of all acts of violence.

It must not be forgotten, to the honor of the Babylonians, that they are acknowledged, by all antiquity, to have been the first who made use of writing in their public and judicial acts; but at what period, is not known.

As to the politics and personal conduct of the ancient monarchs of Assyria, if we were to judge of them by the sentiments of almost all the writers of antiquity, we could not despise their manner of governing too much. They accuse Ninias of having set a bad example, which his successors but too well imitated. Without pretending to vindicate this prince from a share of those faults which the Asiatics have always been accused of, the few hints which are left us concerning his administration, seem to present us with the model of a very wise and prudent government.

The great end which Ninias had in view, was to prevent all cabals which might endanger the safety of the sovereign, or the tranquillity of the state. No measures could be more wise and effectual to this end than those which he pursued. He commanded a certain number of troops to be levied every year in each province. This army formed an encampment round the capital. At the end of the year he dismissed these soldiers to their own homes, and commanded new ones to be raised in their room. This conduct answered two ends. On one hand, Ninias kept his subjects in obedience, by the sight of so numerous an army, always ready to march to chastise rebels at whatever distance. On the other hand, by the annual change of these troops, the officers and soldiers were prevented from contracting intimate connections, or forming seditious enterprises. He took special care likewise to commit the government of provinces to none

but such as were entirely devoted to his person, and each governor was obliged to repair to Nineveh every year, to give an account of his conduct.

They accuse Ninias of shutting himself up continually in his palace. This was no doubt a piece of wrong policy. But they seem to have no sufficient proof of what they further surmise, that this prince concealed his person only to hide his vices.—On the contrary, we find in those very writers who gave Ninias this infamous character, several facts which cannot be reconciled with the idea they would give us of this prince. These authors, in effect, agree that he always took care to place good generals at the head of his armies, experienced governors in his provinces, and able judges in his cities; that he neglected nothing that appeared to him necessary to preserve order and tranquillity in his dominions; and that he maintained peace during his whole reign. What can be asked more? Ninias probably had no other view in shutting himself up in his palace, and living almost inaccessible, but to inspire his subjects with greater respect and veneration for his person.

The ORIGIN and PROGRESS of ARTS and MANUFACTURES.

(Continued from vol. I. page 714.)

CLOTHING.

NEXT to agriculture, the arts of making clothing are without dispute the most necessary and useful. There are few inventions which have displayed so much sagacity, and done so much honor to the human understanding.—The use of clothing is owing to some other cause than the mere necessity of securing the body against the injuries of the air. There are, in fact, many climates where this precaution would be almost quite unnecessary; yet, excepting a few of the most barbarous savages, all mankind have been and still are, accustomed to cover

their bodies with garments, more or less elegant, according to their skill and industry. Nay more, we see that the arts of making garments were invented in the mildest climates, where there was the least need for any covering to the body. Necessity alone then could not be the cause of men's clothing themselves; some other reason must also have determined them to it. But whatever might be the motive of this custom, so ancient and universal, it is very certain that men in all ages have busied themselves in searching for proper materials for covering their bodies, without restraining the activity of their motions. The working up of these materials has been the object of incessant study and reflection. To these earnest enquiries and reiterated experiments, we are indebted for that prodigious number of different kinds of stuffs, which are in use amongst civilized nations.

The manner in which the first men were clothed, is another incontestible proof of that state of ignorance and barbarity, which succeeded the confusion of tongues, and dispersion of families. Their vestments discovered neither art nor industry. They made use of such as nature presented, and needed the least preparation.—Some nations covered themselves with the bark of trees, others with leaves, herbs, or burlies rudely interwoven. The present ignorance of savage nations presents us with a model of these ancient usages. The skins of animals, however, seem to have been the most universally used as garments, in these first ages. But they knew not then the art of softening these skins, nor of making them flexible by certain operations. They wore them in the same state they came from the bodies of the animals. Mankind in general were then in that state of ignorance the savages are at present, who know neither how to tan nor curry the skins they used for clothing.

These skins, however hardening and contracting for want of dres-

sing, the use of them must have been extremely incommodious and disagreeable. It is very probable then, that men would soon apply themselves to find out methods of making them more soft and flexible.—We can only form conjectures about the first means they used for this purpose. Their first operations would be very simple. The ancient annals of China tell us, that it was Tchinfang, one of their first kings, who taught men to prepare the skins of animals, by taking off their hair with rollers of wood. There was probably but little art in these ancient practices.—They were perhaps like those which we know are used by several modern nations, who, being still strangers to the arts, set before us an image of these primitive times.

The skins of animals, are not naturally adapted to form an exact and commodious covering to the human body. It was necessary therefore to find the art of adjusting them to its shape, and uniting several of them together. The greatest part of mankind were a long time without the use of thread. They were obliged to supply the want of it by some other expedients. We may judge of these original contrivances by those of several modern nations. The garments of the people of Greenland are sewed with the guts of sea dogs and other fish, dried in the air, and cut into very slender thongs. The Eskimaux and the Samoides use the sinews of animals for the same purpose. They must have used them also in the first ages. Hesiod mentions these ancient practices.—Thorns, sharp bones, and the like, supplied the place of awls, needles, and pins, in sewing their garments. The ancient inhabitants of Peru, who in many respects were a sagacious civilized people, knew nothing of needles nor pins. They made use of long thorns for sewing and fastening their vestments. We might mention several nations who at this day are reduced to the same expedients.

As mankind became more civilized, they improved upon these primitive practices. They endeavored to find garments more agreeable and commodious than the bark of trees, leaves, skins, &c. It was soon perceived that a better use might be made of the spoils of animals. They endeavored to find out methods for taking off the hair or wool, and forming these into a covering as substantial and warm, but more pliable, than their skins or furs. This art is very ancient. In the patriarchial ages, the people of Mesopotamia and Palestine took great care of shearing their sheep. The first stuffs were probably a kind of felt. Men would begin with uniting the different parts of the wool or hair with some glutinous matter; by this means they might make a stuff, tolerably soft, and nearly of an equal thickness. The ancients made very much use of felt.

One discovery leads to another. The thought of separating the hair or wool from the skin was one good step; but great advantage could not have been made of this, without the further discovery of the art of uniting the separate parts into one continued thread by means of the spindle. This invention is of very great antiquity. The Egyptians say, it was Isis who taught them the art of spinning. The Chinese gave the honor of this invention to the consort of their emperor Yao. We may observe on this subject, that the traditions of almost all nations ascribe the honor of inventing the arts of spinning, weaving, and sewing to women. The Lydians ascribed this discovery to Arachne, the Greeks to Minerva, the Peruvians to Mama-oella, wife to Manco-capac their first sovereign. It was also to women that the Greek and Roman antiquities attributed the invention of the needle, and the art of spinning the silk of certain worms, and weaving it into stuffs. We cannot determine whether these traditions are founded on real history, or have only arisen from these particular occu-

pations, having, in all ages and countries, been allotted to the fair sex.

We can say nothing certain concerning the manner in which men first made use of yarn. It is probable they would make many essays, and compose a variety of works, as tresses, net-work, &c. till by degrees they found out the web by warp and woof; the most useful invention, perhaps, which mankind are in possession of: for, in fact, it is by means of this art that we can work up an infinite variety of materials into warm, commodious, and beautiful garments.

We might form a great many conjectures about the origin of weaving. We might say with an ancient author, that men owe the discovery of this art to the spider. They took notice of the manner in which this insect warped its web; they observed how she guided and managed the threads by the weight of her own body, &c. But, without mentioning the various hypotheses which might be formed on this subject, we imagine, that the idea of the web of warp and woof might strike men first, from the inspection of the inner barks of certain trees. Some of these, if we except their coarseness and stiffness, bear a very great resemblance to a web; the fibres are interwoven, and cross each other almost at right angles. The manner, therefore, in which the filaments of these barks are disposed, might very possibly give the first hint of the web of warp and woof.

When we reflect on the prodigious number and great variety of machines, which are at present employed in the fabrication of stuffs, we can hardly allow ourselves to believe, that men in these first ages could have formed any thing like them. Yet it is easy to conceive they might have done so, if, instead of viewing our own complicated methods, we observe the simple ones of several modern nations.

The inhabitants of the Greater India and Africa, at present weave stuffs with a very few simple instru-

ments. The people of these remote ages might have done the same.— Though the workmen of these countries are strangers to many branches of knowledge we possess, we can never sufficiently admire the beauty and fineness of their stuffs. They use no other instruments but a shuttle and a few small pieces of wood. By the help, therefore, of such simple tools, men in these early times might have accomplished the task of weaving cloths of warp and woof.

However this may be, the invention of weaving is extremely ancient. Abraham, in refusing the booty offered him by the king of Sodom, says, "I will not take from a thread of the woof, even to a shoe-latchet." Moses says, that Abimelech made a present of a veil to Sarah.— He observes also, that Rebecca covered herself with a veil, when she perceived Isaac. Jacob gave his son Joseph a coat of divers colours.— Moses tells us further, that Pharaoh arrayed this patriarch in vestures of fine cotton. A weaver's shuttle is mentioned in the book of Job. These facts sufficiently prove the great antiquity of the art of weaving with warp and woof.

The wool and hair of animals, no doubt, were the first materials most generally used for making garments. There are, however, several plants, such as cotton, flax, hemp, &c. which are also very proper for this purpose. It would not probably be long before they began to work cotton. The seeds of this shrub are lodged in a kind of down, exceeding fine and soft. This down has a great resemblance to fine wool, and requires but little preparation; they must have begun, therefore, betimes to make it into cloth. The robe in which Pharaoh arrayed Joseph was of cotton.

The use of flax, hemp, and other filamentous plants, was not so obvious as that of cotton. There fibrous parts must first be disengaged

from the bark and wood, before they can be spun or wove. In order to this, it is necessary to water, break, and heckle them. Yet it cannot be doubted that robes of linen were used in very ancient times. It is said to have made the first discovery of this kind of garment. It is certain from the testimony of Moses, that flax was cultivated in Egypt from time immemorial. He takes notice, that the flax was destroyed by that dreadful hail, which was one of the plagues sent upon Egypt. We see also that this legislator forbids the Israelites to wear a garment made of linen and woollen together.

The goodness of cloths depends, in part, on the operation of fulling. It is this which gives them their consistence and solidity. This operation is performed by the playing of two large wooden mallets, by means of a wheel, upon the cloth inclosed in troughs. The redoubled blows which it receives, render it more even and substantial. The art of fulling was not known in Europe till after the Trojan war; but it is highly probable, this secret was discovered long before in Asia and Egypt. Their first essays, no doubt, were very imperfect; probably not unlike the methods used by several ignorant and barbarous nations in the present times. The inhabitants of Iceland full their cloths by pouring hot urine upon them, rolling and dashing them against the ground, and treading them with their feet for a whole day. They full their gloves and bonnets in the same manner, only it is with their hands. A man must be both strong and dexterous, to full a single waistcoat or three pair of stockings in a day.— Such probably was the state of the fulling-art at its beginning. Besides, in whatever way they performed this operation in these early times, it must have been very tedious and fatiguing, since they had no knowledge of the fulling-mill.

An ANALYTICAL ABRIDGEMENT
of the principal of the POLITE
ARTS; BELLES LETTRES, and
the SCIENCES.

POETRY.

(Continued from vol. I. page 716.)

WITH regard to the execution
of the plan, or the body of
an epic poem, let us take our lesson
from a great master of the art, by
copying the following rules which
the ingenious Boileau has given us.

Here fiction must employ its utmost
grace;

All here assumes a body, mind, and
face:

Each virtue a divinity is seen,
Prudence is Pallas, Beauty Paphos'
queen.

'Tis not a cloud from whence swift
light'nings fly,

But Jupiter, that thunders through
the sky:

Not a rough storm that gives the
sailor pain,

But furious Neptune ploughing up
the main:

Echo's no more an empty mimic
sound,

But a fair nymph that mourns her
lover drown'd.

Thus in the *noble fictions* of his
mind,

The poet will a thousand figures
find;

Around the work his ornaments he
pours,

And strews with lavish hands his
opening flowers.

By this pleasing picture, the poet
reaches us that the series of events,
or the history, which forms the sub-
ject of a poem, should be true, should

have really happened, or at least
must be founded on respectable au-
thorities; but that the circumstan-
ces, the incidents, and all the orna-
ments may, and even ought to take
their source from fiction, which is
the fruit of a vigorous and brilliant
imagination. There should also be
a certain *unity of action* which should
run thro' an epic poem, but which
is however less limited and rigid
than that of a dramatic poem. An
action, which is *simple and uniform*,
and is unfolded easily, and by de-
grees, pleases far more than a con-
fused heap of extravagant adven-
tures. It is necessary also to ob-
serve, that the poet should avoid,
as much as possible, the observing
an historical regularity in his poem;
which is one of the greatest imper-
fections in the *Pharsalia* of Lucan.—
The historian must follow the chain
of events; the poet, on the con-
trary, should put all into action at
once; he ought to begin with intro-
ducing all his actors, and should in-
form the reader of such facts as
have preceded the principal action,
and are necessary either for embel-
lishment, for eclat, or, to
render the story more interesting,
by recitals or other inventions. It
is required, moreover, that this ju-
dicious unity be ornamented with a
variety of episodes which may arise
from the fable, from history, or
from some new and important disco-
very.

With respect to these pleasing e-
pisodes, and the better to shew their
nature and their merit, we shall here
insert that which M. Voltaire has in-
troduced in his *Henriade*, where he
so happily explains, in a few lines,
the renowned Newtonian system.

Amidst those orbs which move by certain laws,
Known to each sage whom love of science draws,

The sun revolving round his axle turns,
Shines undiminish'd, and forever burns.

Thence spring those golden torrents, which bestow
All vital warmth and vigor as they flow.

From thence the welcome day and year proceeds;
Through various worlds his genial influence spreads.

The rolling planets beam with borrow'd rays,
And all around reflect the solar blaze;
Attract each other, and each other shun:
And end their courses where they first begun.
Far in the void, unnumbered worlds arise,
And suns unnumber'd light the azure skies.
Far beyond all, the God of Heaven resides,
Marks every orbit, every motion guides, &c.

The description of the Temple of Love, in the ninth canto, which begins with these lines,

Fix'd on the borders of Idalia's coast,
Where sister realms their kindred
limits boast,
An ancient doom super-awe command, &c.

Is also an episode, that is crowded with beauties. It is essentially necessary, however, that all these episodes be analogous, or at least agreeable to the subject; and so artfully introduced as to appear to be the pure work of nature.

Comic or burlesque poems, such as Homer's *Batrachomyomachia*, or, *The Battle between the Frogs and Mice*, the *Lutrin* of Boileau, the *Orlando furioso* of Ariosto, the *Rape of the Lock* by Pope, the *Secchia rapita* of Tassoni, the *Phaton* of Zachariah, and many more, are properly no other than a kind of parody of an epic poem, all the rules of which are observed in their composition.—M. Voltaire, however, justly observes, that Europe will never place Ariosto with Tasso, that is, the comic with the epic, till it places the *Æneis* with Don Quixotte, and Callot with Corregio. M. Despreaux, notwithstanding, has found the art of enobling the comic in his *Lutrin*, and of rendering it equally agreeable and interesting. He has not there heaped burlesque on burlesque, but has cautiously avoided the low comic, the trivial and the gigantic.—M. Gresset has shown us, in his *Vertvert*, and in his *Chartreuse*, that, between the heroic and the burlesque, there is still another species of poetry, a sort of epopee, that partakes of the moral, the satyric, the

VOL. II. NO. 1.

serious, the gay, and the refined comic.

What one of the greatest masters of the art has said, when treating on epic poetry, with regard to reading the *chefs-d'œuvres* of this kind themselves, is highly judicious, very true, and instructive; but it is not less certain, that the principles and rules are also useful, not to say indispensable, to those who would read these master pieces to advantage, and make them the models of their labors. The strongest proof of this is, that Aristotle and his successors have formed their poetics on the works of Homer, and other renowned poets of their times; that is to say, they have drawn their precepts less from reason than from example. What is the consequence? They have either not said all that is essential, or they have frequently erred and deceived themselves with their models. The same will happen to every poet who shall read, without knowledge of the principles, any excellent poem in order to imitate it. He will frequently wander from the truth in his pursuit: frequently will he take liberties; and frequently will he give himself shackles, when neither the one nor the other are directed by sound reason. For we are not to imagine, that the rules of the art tend to curb and check genius: on the contrary, wise precepts tend to enlarge the bounds of its liberty.—Thus have we lightly sketched the draught of an epic poem.

(To be continued.)

VERSIFICATION.

(Concluded from vol. I. page 71.)

RHYME is the same sound at the end of those words with which

K

verses are terminated. We say the same sound, and not the same letters; for rhyme is made for the ear and not for the eye; therefore in all doubtful cases the ear is to decide, that being the proper judge.

The *interchange of rhymes* is an object, with the rules of which the poet should make himself well acquainted. He should know, that according to the poetic ordinance, rhymes are divided into *continued*, *alternate* and *intermixed*; an epic poem, an elegy, or eclogue, is composed of continued rhymes; an ode, a sonnet, a rondeau, a ballad, &c. of alternate rhymes; fables, madrigals, &c. of mixed rhymes; that it is allowable to begin and end any poem whatever, either with a masculine or feminine rhyme, &c.—Lastly, that he should avoid all antiquated rhymes, unless it be in a burlesque marotic or hodibrastic style.

It is a mistake to imagine that there is a style which is altogether peculiar to poetry. M. Voltaire has clearly shown, that the expressions *fine star*, *fatal laurel*, and a hundred other, which were formerly regarded, not only as poetic phrases, but poetic beauties, are nothing better than tinsel, in verse as well as prose. The grand precept is, that the writer should adapt his style to the nature of his subject, and the poem he would compose. It is to be observed at the same time, that poetry admits of somewhat more elevation, and more ornament of style, and consequently of more metaphors, allegories, and other figures than prose. But, on the other hand, it forbids the use of all low, vulgar, and trivial phrases, all ambiguous expressions, everything that is mean, indecent or disgusting. We cannot sufficiently lament, that the continual alterations in modern languages are attended with so great an inconvenience, that the most beautiful, the most excellent of modern poets, cannot flatter themselves with writing for posterity; that the style of Malherbe, and the great Corneille, illustrious names! is already scarcely intelli-

ble. Who knows what will be the fate of the most finished writers of our day? We shall explain by short precepts and examples, the structure of most of the different kinds of poems.

The majesty of the epopee seems to require long verses, such as those called Alexandrines and heroics, or of twelve syllables. The *Henriade* alone may here serve as an example. In all probability a more noble species, more proper to express grand sentiments, and form brilliant descriptions, will never be invented.

The ode, divided into strophes or stanzas, makes use of all sorts of verses, from those of four or five, to those of twelve syllables.—Its rhymes are sometimes continued, sometimes alternate, and sometimes irregular. The choice of the sort of rhyme depends on the poet, whose taste and judgment are to determine what kind of verse is most agreeable to the nature of the subject, and the species of ode he intends to compose. Thus there are Sapphic, Anacreontic and Pindaric odes, in imitation of those celebrated poets of antiquity, and which require very different kind of verses. We shall here give some examples of French odes.

Weak is our judgement when we
own,

That horrid wars our wonder move;
Can human misery alone
A mighty monarch's virtue prove?
Must teeming ruin, wasting wide,
Murder and rapine by her side,
Their glory ever frame?
God's images on earth allow'd,
Must the dread thunder, roaring
loud,

Their boundless power proclaim?

Illustrious warriors show mankind,
In every state your virtue clear;
Show them when fortune proves un-
kind,

How free your lofty minds you bear,
While you with smiles she deigns to
bless,

The world's great masters all confess,

Your glory blinds our eyes:
But if to smile she once disdains,
The mask falls off, the man remains,
Away the hero flies!

The sun, most powerful, in his lofty course
For ever rolls, while radiant streams
He powers,
Rough winter's fierce attacks he
Quick restrains;
His strength restores,
Nature's faint powers,
The universe maintains.

The fire all glorious in his bosom
Glow's,
From him it springs, from him it
Ever flows;
When morning's blushes gild the
Orient coast,
With pallid fires,
Each star retires,
And in her beams is lost.

Stanzas are strophes, consisting either of four or six, eight or ten, or of five, seven, eleven or thirteen verses. They are so called from the Italian word *stanza*, which signifies a dwelling or resting place, because at the end of each stanza the sense is complete. There are many examples of these to be found in the treatise on versification by Richelet, of which we shall here give the following only:

With the rigor of death there is
Nought can compare:
We are free to implore;
But his ears are obdurately deaf to
Each pray'r,
How loudly soever we roar.

The peasant, whose cottage is cover'd with thatch,
Must submit to his laws;
Nor can the fierce soldier, who
Guards at the gate,
Save the king from his claws.

Quadrans are commonly composed of long verses. They should all have, if possible, the same measure, and each of them a distinct and

complete sense. The rhymes in the quadrans answer each other after two manners; in the one, the first line rhymes to the fourth, and the second to the third; in the other the first line rhymes to the third, and the second to the fourth.

Of the Madrigal M. Despreaux says:

The madrigal does purer, nobler
Passions move,
And breathes off sweetness, tenderness
And love.

But sometimes it breathes other sentiments also, as appears from those that were made in praise of Lewis XIV.

An ingenious simplicity forms the characteristic of a *Rondeau*: it commonly consists of thirteen verses of ten syllables. In French the rhymes are eight masculine and five feminine, or seven masculine and six feminine. There must be two pauses, one after the fifth verse, and the other after the repeated words or first burden of the poem.

The *Triplet* is likewise composed of stanzas or strophes. It takes its name from the triple repetition of the first verse in each stanza.

Pindar was a man of wit,
What other instance need I tell?
Profound he was in all his wit,
Pindar was a man of wit:
And surely nothing equals it,
He knew right well his work to sell,
Pindar was a man of wit,
What other instance need I tell!

Beza who produc'd this wine
Ought to pass for catholic.
I love more than Chambertine
Beza who produc'd this wine.
If that disciple of Calvin,
Beza, pass for heretic,
Beza who produc'd this wine
Ought to pass for catholic.

There are no fixed rules for the mechanical composition or structure of the *Vaudeville*. Every kind of verse may here be used, as they may

be sung to every sort of tune. There are immense collections of these.—The following is the first stanza of a Vaudeville, remarkable for difficult rhymes.

I'm charm'd with little Isabel,
More sweet her kiss than roses
smell,

With her at Moco would I dwell,
For Seneca of nought can tell
That will like her all;ills expel.
With her the waters of a well
The richest wines of France excel;
Or muscle roasted in a shell
The sumptuous feast of fam'd tur-
tle.

Oh death! if e'er thy gripe so fell,
Shou'd hurry her away pell-mell
No pow'r on earth my grief shall
quell.

We shall here add a stanza of a song which is as ingenious as pleasing: it is in praise of an herb called fern.

'Tis true you have not, lovely Fern,
Of spring's gay flowers the gaudy
pride,
But their beauties soon decay
While yours are ever fresh and gay.
Delightful aids you still provide
To joys that charm the human soul
A couch, where lovers minutes sweet-
ly glide,
And for the sparkling wine a pleas-
ing bowl.

The eclogue admits of all sorts of rhymes, as well continued as alternate and irregular; and also of all kinds of measure; and that a dialogue between shepherds may likewise be very happily introduced, by placing the scene in a wood, or on the bank of a river.

With regard to the cantata, neither the past nor the present age have produced any thing of an equal perfection with those of the celebrated Rousseau.

It is to be remarked, that in the cantata the poet should constantly endeavor to assist the composer, by

supplying him with such words as are susceptible of a pathetic and beautiful expression in music. By the idea which the cantata gives us, we may easily conceive the nature of the cantilla and serenade, as they are of the same species.

MUSIC.

(Continued from vol. I. page 719.)

EACH melody or tune, whatever, is either in a *flat* or *sharp* key, or as the Italians express it, *hard* or *soft*, and this difference is marked by those signs being placed before it. It is founded on the tierce or third of the fundamental note, which constitutes the tone major when it is major, and minor when it is minor, &c.

A note is a sign or mark, which by its situation expresses a tone, and by its different figure the length of time which that tone or sound is to continue. These notes are of nine different kinds, with their pauses or rests and their value.

The round or semibreve, is equal to one pause or one measure of time.

The minim is equal to half a pause or half a measure.

The crotchet equal to half a minim or one fourth of a measure.

The quaver equal to half a crotchet or one-eighth of a measure.

The semiquaver equal to half a quaver or one sixteenth of a measure.

The demi-semiquaver equal to half a semiquaver or one thirty-second part of a measure.

The pauses or rests, that denote more than one measure, are expressed by different signs.

There are also certain lines, either straight or curved, which shew that the different tones, marked by the notes, are to be performed together, or at the same time, by means of an instrument that is susceptible of it; or that we are to employ all the notes, which are included by those lines, in singing one syllable of the text that is under them; or that the

instrument should connect them together without any intermission.

A point (.) behind a note, expresses, with regard to the time, the half of the note that precedes it.

What is called in music *measure*, is the method of determining the time that is to be assigned to each note in a regular movement. This duration, or measure of time, is marked by regularly lifting up or putting down the hand or foot, in order to give an equal movement to the voice or instruments, by one token common to them all. This measure is marked at the beginning of each piece. The movements of each of these measures are only to be learnt by the study and practice of music itself.

The Italians likewise express these times, these measures, and their movements, by the words *lento*, *adagio*, *andante*, *vivace*, *siciliana*, *grave*, *allegro*, *presto*, *prestissimo*, &c. The French characterise them more particularly by combining the musical expression with that of the dance, and by borrowing the names of that art, as *louver*, *saraband*, *minuet*, *gavot*, *gig*, *bourée*, *rigadon*, *muset*, *courant*, *chacon*, *passépique*, &c.

All this music, which is simple and natural, is likewise susceptible of many accessory ornaments, which arise from a *just accent*, from a *true tone*, from a *trillo* that is brilliant and diversified, from *passages* executed with precision, from a *voice* that is strong, full, and well sustained, without being stretched to an excess; from an ingenious and harmonious *cadence*, at the end of an air, and from many other beauties which the masters of the art know how to give to a voice or an instrument, and which must be learned from them in the study of the art itself.

From the complete concord arise the four principal parts, which are the treble (canto), the counter tenor (alto), the tenor (tenore), and the base (basso). Complete music should therefore have these four parts, for which the author should compose the melodies according to

the rules of harmony, in his score or partition. There are likewise quattros, trios, duos, solos, and sonatas, symphonies, and concerts for all the instruments, where each of them may be exerted in performing the principal part, the cantatas, the airs for the voice, the overtures in the marches, and numberless other pieces of music, whose accompaniment is different and arbitrary.

The musical art may likewise be considered from two different points of view, that is, with regard to *composition* and *execution*. It will not be expected that we should here enter into a detail of the rules of composition, on which the greatest masters have wrote large treatises, without having nearly exhausted the subject. The limits of this work will only permit us to make some cursory remarks drawn from nature, and from the first principles of this art, on their labors in general.

Music is made use of in churches or religious ceremonies; in concerts; for private amusement, or in the army, &c. These different uses necessarily require *different styles*.—The style of religious or spiritual music should be grave, majestic, and divine, as far as it is possible for weak mortals to express a celestial strain. And in this expression there should never appear a fervile imitation of nature. The composer should raise himself above all earthly ideas, or at least to the highest degree of sublimity to which they are capable of ascending. There is a certain piece of church music, composed by a very able master, which begins with these words, taken from the xxv chapter of St. Matthew: *And at midnight there was a great cry: behold the bridegroom cometh; go ye out to meet him.* The composer, seduced by a false idea of imitation, began by touching twelve times, without any accompaniment, the last string of his great base viol, in order to express the word *midnight*. Then followed a slow movement, which announced the arrival of the bridegroom, and served as a sym-

phony to the chorus. The chorus then sung in a low note the words of the text, till they came to the words *great cry*, when all the singers in fact cried aloud, with all their force, *behold the bridegroom cometh*. This imitation was ingenious, but improperly adapted.—Musicians should carefully avoid copying after these errors. We have at the same time motettos, spiritual music, adapted to portions of scripture. These sorts of compositions which are called *counterpoint*, and *falso bordone*, are very applicable to this kind of music.

The music of concerts is either vocal or instrumental. There is one essential remark that we must here make with regard to the former: which is, that the business of a concert is not so much to interest and affect, as to display the beauties of the music, and to shew how far the art may be extended. The poet should here also furnish the composer and performer with the means of exerting all the springs of their art, of exhibiting all the magic of the musical powers.

With regard to instrumental music, it is more difficult, than is commonly imagined, to excite, without words, the emotions of the mind, the sentiments and passions. It is the pantomime part of music. The composer, however should constantly endeavor to express something, and not produce mere empty sounds, which strike the ear, but make not the least impression on the heart. We will here make a few observations on this matter, as its importance requires it. When there is nothing in music but mere harmony, it wants its most essential quality, it becomes a mechanical art, it dazzles but cannot affect the mind. This is a reflection that the greatest part of modern composers never make. Charmed with the art they have of marrying sounds which seem not to have been made for each other, they seek for nothing more.—The design of the polite arts is, however, to excite pleasing sensati-

ons in the mind; and of doing this, music is greatly capable. The tones are alone sufficient to affect the heart with the sensations of joy, tenderness, love, grief, rage, and despair. In order to do this, it is necessary to invent some theme or simple melody, that is proper to express each passion or sentiment; to sustain that kind of language throughout the whole piece; to prepare the hearers by degrees for the principal action; and lastly, to labor to give that principal action all the art and all the force of which it is susceptible. All this is to be understood of the moral sensations, where it is scarce possible to imitate nature too closely, whereas a too minute imitation of material objects becomes cold and insipid. It is easy, for example, to comprehend a composer's meaning, when he begins a piece of instrumental music with a quick unison, which is followed by a tumultuous passage, performed principally by the base, and which in the midst of the greatest tumult, is sometimes suddenly interrupted by a general pause; and the whole piece perhaps ends abruptly, when it was least expected. It is easy to perceive, that he here means to express the passion of rage. The pleasing sentiments are still more easily expressed, more readily conveyed to the human heart. They, who attend to the effects of a concert, and are capable of discerning, may easily discover, from the looks of the sensible part of the audience, the effects of the interior sensations. All this is meant of instrumental music alone: when the composer has words to express, it is still more easy to produce the proper tones. Examples are frequently more instructive than precepts. We shall propose those of one master only. All the sonatas and other pieces of Corelli are chef-d'œuvres and models: every composer who shall carefully study them, will find them of infinite utility, and by them form his taste. It is not in the performing of dazzling difficulties that the beautiful con-

sists; though such is the false judgment of the present age. Sooner or later nature will prevail: it is that which the composer should at all times consult, whether it be a concert, sonata, trio, or any piece whatever that he composes for an instrument. Each instrument, moreover, has its bounds, its excellencies and defects, which are likewise to be consulted. A flute, for example, is a rural instrument, that is not capable of rendering passages, the arpeggio, in the manner of a violin, and it is striving against nature to attempt it. As each instrument therefore has its peculiar beauties, the composer should know them, and endeavor to afford opportunities in which they may be displayed.

Perhaps it will not be disagreeable, if we here give a short list of the principal musical instruments made use of in Europe, in the present century. Such are,

First. Those instruments which are played by striking their strings, as, 1. the harpsicord; 2. the spinet; 3. the pianoforte, an admirable instrument, invented, at Freyberg in Saxony, by Silbermann, the strings of which are of steel, and the stops, instead of jacks, are armed with little hammers, which make the strings sound either high or low at pleasure; 4. the pantalon; 5. the cymbal; 6. the dulcimer.

Second. Those instruments which are played on by pinching their strings, as, 1. David's harp; 2. the harp pointed at top; 3. the guitar; 4. the small guitar, called a *cythera*; 5. the theorbo; 6. the lute; 7. the chalcedon.

Third. Those instruments which are sounded by touching their strings with a bow: 1. the violin, the first and most indispensable of all instruments; 2. the viola di braccio, or tenor; 3. the violoncello; 4. the great German base; 5. the counter violin; 6. the viol d'amour; 7. the viola de gamba; 8. the sea trumpet, a monochord instrument.

Fourth. Wind instruments which are played by striking their stops:

1. the church organ; 2. the chamber organ; 3. the portable organ, which is played by turning a winch.

Fifth. Wind instruments, whose different tones are formed by the fingers: 1. the German flute; 2. the common flute; 3. the lip flute; 4. the flute d'amour; 5. the hautboy; 6. the reed; 7. the flagelet; 8. the bagpipe; 9. the cornemuse; 10. the clarinet; 11. the bassoon; 12. the counter bassoon; 13. the serpent.

Sixth. Those wind instruments whose different tones are formed by the tongue: 1. the trumpet; 2. the horn; 3. the hunting horn; 4. the clarion.

Seventh. Instruments played by striking them with something held in the hand: 1. Chimes, whether they be of iron, glass, china, wood, straw, or any other matter; 2. the triangle; 3. the kettle drum; 4. the common drum; 5. the timbrel.

Eighth. The music of the Janizaries, accompanied by the sound of brass bassons. These make in all 46 different kinds of instruments.

It is not necessary to remark, that the success of an instrumental concert, depends upon the ability of the performers: but every one does not sufficiently consider how much a just proportion in the use of the various instruments, and their arrangement also, contribute to produce that degree of perfection, which is very sensible to every connoisseur.—This proportion consists in the number of performers employed in every part, or *discento*. The first violins, hautboys, flutes, &c. perform the treble; the second violins, flutes, hautbois, &c. execute the counter tenor; the viola di braccio the tenor; and the base viols, or violoncellos, bassoons, theorbos, &c. the base.—The harpsicord runs through the whole, and renders by its accords all the four parts at once. When it is intended that any particular instrument should excel by performing the principal part (*obbligato*), it takes the place of the voice, and all the other instruments should not only accompany it with respect and

discretion, by exactly observing the *piano* or *forte* that is marked, but should also make pauses in those passages where the composer has intended that the voice or principal instrument should be heard alone (*solo*). A concert, moreover, should not be crowded with noisy instruments, as kettle drums, trumpets, French horns, &c. Lastly, the different instruments should be so judiciously disposed, that their several sounds may be clearly distinguished, and not confound and destroy each other. The disposition of the place will in some degree regulate this arrangement, and the taste of the director must do the rest: for it is impossible to prescribe any particular rules for this matter; though the cautions we have here given may not be found altogether useless.

(To be concluded in our next.)

PAINTING.

(Concluded from vol. I. page 722.)

THE diversity of dresses among different nations, and in the different ages of the world, and the variety of stuffs which have been made use of for that purpose, have given rise to a particular branch of painting, which is called the *art of casting the drapery*: by that is meant the manner of so disposing the stuffs that form the dress, that the contours and folds may seem to be the effect of chance, and not the studied arrangement of art. — In painting the drapery there are therefore four things to be observed.

1. The graceful disposition of the folds.
2. The nature of the different stuffs.
3. The variety of colours in those stuffs; and,
4. The different lights and shades, and masses of light, which those objects naturally produce.

The *colouring* is an essential part of painting, the knowledge of which enables the painter to imitate the apparent colours of all natural objects,

and to give to such as are artificial those colours which are most proper and best adapted to produce the illusion of the sight. This part of painting includes the following articles.

1. The knowledge of the simple and natural colours.
2. Of the natural sympathy and antipathy, that is to be found among colours.
3. Of the method of uniting the simple colours to produce such as are mixed; demurets, shades, or gradations, of all sorts of colours.
4. The knowledge of local colours, or those which each body derives from its situation, and which frequently give a much stronger effect to other neighbouring colours.
5. The method of properly disposing all the various colours, so as to produce the greatest effect possible.

The knowledge of the *clair obscure*, or the effects of light and shade, which is called the *tone* of a picture, is also a capital object in painting in general. We can discern bodies by the means of light only, and our sight is struck with an object in proportion, as it enjoys a greater or less degree of that light. One body which prevents the light from falling on another, either entirely or in part, produces a shade on that body. This part of painting therefore supposes,

1. A general knowledge of lights and shades, as they are produced in nature.
2. A knowledge of the manner in which particular lights fall, (arising from the different positions of bodies) on their surfaces, or in different situations, which produce uncommon shadows.
3. That of the reflection and refraction of light, or the rays of the sun.
4. That of the colours of light itself.
5. The observation of the degrees of brightness or obscurity, or the degree of shade which colours contain in themselves, and in the objects

they are intended to paint. All this knowledge furnishes a painter with the means of imitating nature, not only as it appears to the eye, with all its lights and shades, but also to form pleasing masses of the clear obscure, and to give a true and striking tone to his picture.

Lastly, *the expression of the passions and emotions of the mind* is a very important article in painting. Without this no subject can be successfully treated; the whole performance will remain cold, insipid, lifeless. As the motions or positions of the muscles, in the different features of the face, discover almost always the emotions of the mind, and as the physiognomies of men are almost infinitely diversified, the able painter will constantly study them as they are exhibited by nature itself.

We cannot avoid remarking here, that every visible object in nature has its peculiar physiognomy, which seems to declare to the eye its intrinsic value, and which is more especially manifest in the extremes. A man of keen discernment has a different aspect from an idiot; a philosopher different from a debauchee; an amiable woman from an affected coquette; a blooming flower from one that is withered; and so of the rest. Every painter therefore should take particular care justly to express that peculiar physiognomy which shews the perfection of every object that he draws, and by which he proposes to excite pleasure in the beholder.

We have enumerated the various objects of nature on which the painter exercises his pencil, and which form so many different branches of his art. We shall give some detached observations relative to these particulars.

The painter of portraits should draw a faithful copy of nature in its minutest circumstances. He should therefore endeavor to produce, 1. the greatest resemblance of the original possible; 2. to choose that point

of light, and seize that moment of time, which are most advantageous for the original; 3. to endeavor lively to express that character, which is predominant in each countenance, and which there paints the mind; 4. not to depart however from nature, but to adhere to that which is true and unaffected; 5. not to sacrifice too much, nor too little to ornament, but to remember, that nature, when too much decorated, becomes less natural; 6. whether he shall paint a head only, or a half figure, or a full length, or a family piece composed of several persons, he should constantly have regard to the air of the head, the looks, the colouring, the attitude, and the dexterity; that each part may be correct and graceful, and that they may all have a relation and harmony among themselves.

Landscape painting includes every object that the country presents. It is distinguished into the heroic, pastoral, and rural style, the simple and refined, &c.

The painter should here observe the *site*, which is a word borrowed from the Italian, and signifies the view, the disposition, or scene of a landscape; 2. the *accident*, by which is meant, in painting, the interruption of the light of the sun by means of clouds; 3. the *sky*, the distant views and mountains, the rocks, waters, the buildings, the ground of the picture, the plants, trees, figures, &c. The rules relative to all which are carefully to be studied in order to become a good landscape painter.

The designs for stuffs, furniture, embroidery, carriages, porcelain, and other branches of manufacture, form also a very important article of painting. This is a distinct branch of the art, and, without doubt, the most useful of all its parts, as it concurs so essentially to the success of manufactures, and consequently to the prosperity of a state: and it is an art, to which it were much to be wished that youth of ability and invention would apply themselves;

but of which it is impossible for us here to explain the particular rules. We shall now hasten to the conclusion of this analysis, by describing the different methods of painting, or the different means which painters make use of to imitate all visible objects on a plane superficies. There are now in practice,

1. Painting in oil; which is preferable to all other methods, as it is more susceptible of all sorts of expressions, of more perfect gradations of colours, and is at the same time more durable.

2. Mosaic painting; an invention truly wonderful; it is composed of a great number of small pieces of marble of different colours, joined together with stucco. The works of this kind are made principally at Rome, where this art has been carried so far as to resemble the paintings of the greatest masters; and of these are made monuments for the latest posterity.

3. Painting in fresco; which is by drawing, with colours diluted with water, on a wall newly plastered, and with which they so incorporate, that they perish only with the stucco itself. This is principally used on ceilings.

4. Painting in water colours; that is, with colours mixed with water and gum, or paste, &c.

5. Miniature painting; which differs from the preceding only as it represents objects in the least discernible magnitudes, and is consequently vastly more delicate, seeing it is performed by the smallest strokes possible, whereas the others have the full scope of the pencil.

6. Painting in crayons; for which purpose colours, either simple or compound, are mixed with gum, and made into a kind of hard paste, like chalk, and with which they draw on paper or parchment.

7. Painting in enamel; which is done on copper or gold, with mineral colours which are dried by fire, and become very durable.—The paintings on the porcelain of China,

and Europe, on delf ware, &c. are so many sorts of enamel.

8. Painting in wax; this is a new invention, and of which there are in France performances highly pleasing. It is done with wax mixed with varnish and colours.

9. Painting on glass; which is called *peinture d'aprest*, and of which there are various kinds.

Thus we have given our readers a general idea of painting. As we have not found opportunity, in explaining its several parts, to introduce all the terms of the art, we shall here supply that defect in part, by communicating some of those terms in an alphabetical order, together with an explanation.

Air of a head is that disposition of the features, the aspect, the proportions and harmony of parts, which render a head agreeable, noble, graceful, &c. The ancients excelled in the airs of a head, as do the great modern Italian masters.

Camagueis is a picture painted in one colour only, and where all the lights and shades are justly observed.

Caricatura is the representation of a picture exaggerated in some of its parts, and is nearly the same as what the French call *chargé*.

Charged signifies in painting the representation of any object that is exaggerated, but where there is frequently a ridiculous likeness preserved. These charges constantly vary from the truth, and there are but few painters who have the address to manage them with propriety.

Mezzotinto, or *demitint*, is a certain management of the light with regard to the *clair obscur*, or a middle tone between light and shade. If there are five tones or degrees of *clair obscur*, the second and third which follow the great light, are called *demitints*.

Plans: they call in painting a *geometric plane* that figure which a body describes on the ground in its proper form, and the line on which it is raised is called the *ground line*.

A *perspective plane* is that in which a figure appears at the same height with the eye, and in which is the line of view; and when the eye is much elevated, it is called a bird's view.

Relievo: there are basso relievos, alto relievos, detached parts, and entire figures, which serve as models for designing. The copying or designing figure, after any of these, is called working after a model.

School is a term used in painting to distinguish the different manners of places or persons. The most famous schools are those of Rome, Lombardy, Venice, Flanders, Germany, and France. The other nations of Europe have no schools which bear their name. They say also a picture of the school of Raphael, Titian, Carracci, &c. by which is meant, that it was painted by one of their disciples.

Sketch is the first tracing of a picture, or the first idea of a design.—There are two sorts of sketches, the one is with chalk, and the other in colours; the latter is an essay of a larger work which the painter meditates.

Studies are different designs of figures, or essays which painters make of parts of some great work. So they say the studies of Michael Angelo, Rubens, &c. or a collection of the studies of great masters, &c.

Tints are the manner of applying the colours to give a relief to figures; to make the lights and shades, and distances, appear distinct. This is one of the great secrets in painting. They say, likewise, a good tint, to express the colour of an object that is strong and vivid.

Union is the just symmetry and disposition of all the parts of a picture, as well with regard to the figures as the colouring.—This is called *harmony*.

PHILOSOPHY of ANAXIMANDER, ANAXIMENES, ANAXAGORAS, DI-
OGENES and ARCHELAUS, and
short MEMOIRS of these Philoso-
phers.

ANAXIMANDER was an inhabitant of Miletum; he was the first who publicly taught philosophy, and wrote upon philosophical subjects. He carried his researches into nature very far for the time in which he lived: he is even said to have foretold an earthquake. It is also pretended that he first described the circumference of the sea and earth. He taught, that infinity of things was the principal and universal element; that this infinite always preserved its unity, but that its parts underwent changes; that all things came from it; and that all were about to return into it. According to all appearance, he meant by this obscure and indeterminate principle, the chaos of the other philosophers. He asserted, that there are an infinity of worlds; that the stars are composed of air and fire, which are carried in their spheres; and that these spheres are gods; and that the earth is placed in the midst of the universe, as in a common centre. He added, that infinite worlds were the product of infinity, and that corruption proceeded from separation.

Anaximenes, also of Miletum, was a disciple of Anaximander, and diffused some degree of light upon the obscurity of his master's system. He made the first principle of things to consist in the air, which he considered as immense or infinite, and to which he ascribed a perpetual motion. He asserted that all things which proceeded from it were definite and circumscribed, and that this air therefore was God, since the divine power resided in it, and agitated it. Coldness and moisture, heat and motion, rendered it visible, and dressed it in different forms, according to the different degrees of its condensation. All the elements

thus proceed from heat and cold.—The earth was, in his opinion, one continued flat surface.

Anaxagoras, the disciple of *Anaximenes*, was of *Clazomene*. He gave up his patrimony, to be more at leisure for the study of philosophy. He went first to *Athens*, and there taught eloquence; after which, having put himself under the tuition of *Anaximenes*, he gave lessons in philosophy in the same city. These he only gave to some particular friends and disciples, and with extreme caution. This, however, did not prevent, but, rather was the cause, of his being accused of impiety, and thrown into prison, notwithstanding the credit and influence of *Pericles*, who was his disciple and intimate. Having been condemned to exile, he calmly yielded to the efforts of envy, and opened a school at *Lampacum*, where he was extremely honored during the remainder of his life, and still more after his death, having had statues erected to his memory. He is said to have made some predictions relative to the phenomena of nature, upon which he wrote some treatises. His principal tenets may be reduced to these following. All things were in the beginning confusedly placed together, without order and without motion. The principle of things is at the same time one and multiplex, which obtained the name of *homomeries*, or similar particles, deprived of life. But there is beside this, from all eternity, another principle, namely, an infinite and incorporeal spirit, who gave these particles a motion; in virtue of which, such as were homogeneal united, and such as were heterogeneal separated, according to their different kinds. In this manner all things being put into motion by the spirit, and similar things being united to such as were similar, such as had a circular motion produced heavenly bodies, the lighter particles ascended, those which were heavy descended. The rocks of the earth, being drawn up by the force of the

air, took fire, and became stars, beneath which the sun and moon took their stations. Thus he did not look upon the stars as divinities. He asserted that snow was black, &c. It is here proper to remark in what manner *Anaxagoras* differed from *Thales* and his other predecessors. These had not, indeed, excluded a god from the universe, but they buried him in matter, and confounded their idea of him in such a manner with the operations of nature, that they allowed him no power in their direction. *Anaxagoras*, on the other hand, distinguished God from matter, and made him a separate principle, which he supposed to act upon matter, but not to reside in it. In this manner the system of emanations gave place to the system of duality, or of two principles; and God was considered as the master of matter, arranging it, and governing it at his pleasure. It was this doctrine that gave *Anaxagoras* the surname of the *Genius*. He deserved it for more reasons than one, and perhaps he was one of the most admirable men of antiquity.

Diogenes, of *Apollonia*, was the disciple of *Anaximenes*, he filled the chair of the *Ionic* school after *Anaxagoras*. He was an expert philosopher, and an eloquent orator. He admitted the air also as the first principle of things, but added that this air had need of a divine power, to animate its matter into motion. In virtue of this power the air was said to be in continual motion.—There existed an infinity of worlds. The earth was of an oval figure:—the stars were exhalations which were formed by the perspiration of the universe: animals were produced without life, and received their soul through their lungs by inspiration.

Archelaus, the disciple of *Anaxagoras*, did not depart much from the opinions of his master. He taught that there was a double principle of all things, namely the expansion and condensation of the air,

which he regarded as infinite. Heat, according to him, was in continual motion. Cold was ever at rest. The earth, which was placed in the midst of the universe, had no motion. It originally resembled a wet marth, but was afterwards dried up, and its figure he said resembled that of an egg. Animals were produced from the heat of the earth, and even men were formed in the same manner. All animals have a soul, which was born with them; but the capacities of which vary according to the structure of the organs of the body in which it resides.

A DIALOGUE between ROMULUS and REMUS: Shewing that greatness, acquired by crimes, can afford neither honor nor solid happiness.

Remus. **A**T length, brother, you are reduced to my condition; it was scarce worth your while to put me to death for this: those few years that you have reigned alone, are at an end, and nothing now remains of them; you would have spent them with much more tranquillity, could you have lived peaceably, and shared the authority with me.

Romulus. Had I been thus moderate, I had never founded so powerful a city, nor gained such victories as have made me immortal.

Remus. It had been much better for you to have had less power, and more justice and virtue; I appeal for the truth of this to Minos and his two colleagues, who are now going to judge you.

Romulus. That is very hard; on earth no one would have dared to judge me.

Remus. My blood, in which you have imbrued your hands, will condemn you here below, and blast your reputation on earth. You desired honor and authority; that authority has just passed through your hands, and slipped away from you like a dream. As for honor, you never will possess any; there is

no pretending to be great, without first being honest; and you must shun crimes which are unworthy of men, before you aspire to the virtues of the Gods: you had the inhumanity of a monster, yet pretended to be an hero!

Romulus. You would not unpunished have talked after this manner to me, whilst we were tracing out our city!

Remus. I am to my cost sensible of the truth of that; but how came you to descend to us? it was reported that you was become immortal!

Romulus. My people have been foolish enough to believe so!

EXTRACTS from an ESSAY on the CAUSES of the VARIETY of COMPLEXION and FIGURE in the HUMAN SPECIES. By the Reverend Dr. SAMUEL S. SMITH

(Concluded from vol. I. page 725.)

EXTREME cold likewise tends to form the next peculiarities of these races, their high shoulders, and their short necks. Severe frost prompts men to raise their shoulders as if to protect the neck, and to cherish the warmth of the blood that flows to the head. And the habits of an eternal winter will fix them in that position.—The neck will appear shortened beyond its due proportion, not only because it suffers an equal contraction with the other parts of the body; but because the head and breast being increased to a disproportioned size, will encroach upon its length; and the natural elevation of the shoulders will bury what remains so deep as to give the head an appearance of resting upon them for its support. That these peculiarities are the effect of climate,† the examples pro-

NOTE.

† As climate is often known peculiarly to effect certain parts of the body, philosophy, if it were necessary, could find no more difficulty in accounting for the short necks of the

duced by French missionaries in China, of most respectable characters, leave us no room to doubt, who assure us that they have seen, even in the forty eighth degree of northern latitude, the posterity of Chinese families who had become perfect Tartars in their figure and aspect; and that they were distinguished, in particular, by the same shortness of the neck, and by the same elevation of the shoulders.†

“That coarse and deformed features are the necessary production of the climate cannot have escaped the attention of the most incurious observer.—Let us attend to the effects of extreme cold. It contracts the aperture of the eyes—it draws down the brows—it raises the cheek—by the pressure of the under jaw against the upper it diminishes the face in length and spreads it out at the sides—and distorts the shape of every feature.

* This, which is only a transient impression in our climate, soon effaced by the conveniencies of society, and by the changes of the season, becomes a heightened and permanent effect in those extreme regions, arising from the greater intensity, and the constant action of the cause. The naked and defenceless condition of the people augments its violence—and beginning its operation from infancy when the features are most tender and susceptible of impression, and continuing it, without remission, till

NOTES.

Tartars, and other northern tribes, as a disease of the climate, than she finds in giving the same account for the thick necks so frequently found in the regions of the Alps. But the observations before made will probably convince the attentive reader that there is no need to resort to such a solution of the phenomenon, when it seems so easily to be explained by the known operation of natural causes.

† See *Recueil 24 des leures échantantes*.

they have attained their utmost growth, they become fixed at length in the point of greatest deformity, and form the character of the Hudson or Siberian countenance.

“The principal peculiarities that may require a further illustration are the smallness of the nose, and depression of the middle of the face—the prominence of the forehead—and the extreme weakness of the eyes.

“The middle of the face is that part which is most exposed to the cold, and consequently suffers most from its power of contraction. It first meets the wind, and it is farthest removed from the seat of warmth in the head. But a circumstance of equal, or, perhaps, of greater importance on this subject, is that the inhabitants of frozen climates naturally drawing their breath more through the nose, than thro’ the mouth, thereby direct the greatest impulse of the air on that feature, and the parts adjacent. Such a continual stream of air augments the cold, and by increasing the contraction of the parts, restrains the freedom of their growth.‡

“Hence, likewise, will arise an easy solution of the next peculiarity, the prominence of the forehead. The superior warmth and force of life in the brain that fills the upper part of the head, will naturally in-

NOTES.

* A frosty air inhaled by the mouth chills the body more than when it is received by the nostrils; probably because a greater quantity enters at a time. Nature therefore prompts men to keep the mouth closed during the prevalence of intense frost.

† On the same principle the mercury in a thermometer may be contracted and sunk into the bulb, by directing upon it a constant stream of air from a pair of bellows, if the bulb be frequently touched during the operation with any fluid that by a speedy evaporation tends to increase the cold.

crease its size, and make it overhang the contracted parts below.

Lastly the eyes in these rigorous climates are singularly affected. By the projection of the eye-brows, they appear to be sunk into the head; the cold naturally diminishes their aperture; and the intensity of the frost concurring with the glare of eternal snows, so overstrains these tender organs, that they are always weak, and the inhabitants are often liable to blindness at an early age.

"In the temperate zone, on the other hand, and in a point rather below than above the middle region of temperature, the agreeable warmth of the air disposing the nerves to the most free and easy expansion, will open the features and increase the orb of the eye.† Here a large full eye, being the tendency of nature, will grow to be esteemed a perfection. All the principles of the human constitution unfolding themselves freely in such a region, and nature acting without constraint will be there seen most nearly in that perfection which was the original design and idea of the Creator.*

NOTES.

† It is perhaps worthy of remark, that, in the three continents, the temperate climates, and eternal cold border so nearly upon one another that we pass almost instantly from the former to the latter. And we find the Laplander, the Samoiede, the Mongou, and the tribes round Hudson's bay in the neighbourhood of the Swede, the Russian, the Chinese, and the Canadian. Without attention to this remark hasty reasoners will make the sudden change of features in these nations an objection against the preceding philosophy.

* It may perhaps gratify my countrymen to reflect that the United States occupy those latitudes that have ever been most favourable to the beauty of the human form. When time shall have accommodated the constitution to its new state, and cultivation shall have meliorated

Thus we have presented our readers with the *first part* of this interesting essay; in which the learned and ingenious author ascertains the *power of climate* in producing *many varieties* in the human species. In the *second part*, he shews the *influence* that a *state of society* hath on mankind, with respect to the *diversity of complexion* and *figure* observable among them. On this subject, he observes, first, that the effect of climate is augmented by a savage state, and corrected by a state of civilization: And next, that by civil society, many varieties in the human person are entirely formed.

"We shall conclude this article with an extract from the last of these particulars.

"Another example" (says the Doctor) "of the power of society is well known to every man acquainted with the savage tribes dispersed along the frontiers of these republics. There you frequently see persons who have been captivated from the states, and grown up, from infancy to middle age, in the habits of savage life. In that time, they universally contract such a strong resemblance of the natives in their countenance, and even in their complexion, as to afford a striking proof that the differences which exist, in the same latitude, between the Anglo-American and the Indian, depend principally on the state of society.‡

NOTES.

the climate, the beauties of Greece and Circassia may be renewed in America; as there are not a few already who rival those of any other quarter of the globe.

‡ The resemblance between these captives, and the native savages is so strong, as at first to strike every observer with astonishment. Being taken in infancy, before society could have made any impressions upon them, and spending in the solitude and rudeness of savage life that tender and forming age, they grow up

"The college of New Jersey furnishes, at present, a counterpart to this example. A young Indian, now about fifteen years of age, was brought from his nation a number of years ago to receive an education in this institution. And from an accurate observation of him during the greater part of that time, I have received the most perfect conviction that the same state of society, visited with the same climate, would make the Anglo-American and the Indian countenance very nearly approximate. He was too far advanced in savage habits to render the observation complete, because, all impressions received in the tender and plastic state of the human constitution before the age

of seven years, are more deep and permanent, than in any future, and equal period of life. There is an obvious difference between him and his fellow-students in the largeness of the mouth, and thickness of the lips, in the elevation of the cheek, in the darkness of the complexion and the contour of the face. But these differences are sensibly diminishing. They seem, the faster, to diminish in proportion as he loses that vacancy of eye, and that lugubrious wildness of countenance peculiar to the savage state, and acquires the agreeable expression of civil life. The expression of the eye, and the softening of the features to civilized emotions and ideas, seems to have removed more than half the

NOTES.

with the same apathy of countenance, the same lugubrious wildness, the same swelling of the features and muscles of the face, the same form and attitude of the limbs, and the same characteristic gait, which is a great elevation of the feet when they walk, and the toe somewhat turned in, after the manner of a duck. Growing up perfectly naked, and exposed to the constant action of the sun and weather, amidst all the hardships of the savage state, their colour becomes very deep. As it is but a few shades lighter than that of the natives, it is, at a small distance, hardly distinguishable. This example affords another proof of the greater ease with which a dark colour can be impressed, than effaced from, a skin originally fair. The causes of colour are active in their operation, and speedily make a deep impression. White is the ground on which this operation is received. And a white skin is to be preserved only by protecting it from the action of these causes. Protection has merely a negative influence, and must therefore be slow in its effects; especially as long as the smallest degree of positive agency is suffered from the original causes of colour. And as the skin retains,

NOTE.

with great constancy, impressions once received, all dark colours will, on both accounts, be much less mutable than the fair complexion. That period of time, therefore, which would be sufficient in a savage state, to change a white skin to the darkest hue the climate can impress, would, with the most careful protection, lighten a black colour, only a few shades. And because this positive and active influence produces its effect so much more speedily and powerfully than the negative influence that consists merely in guarding against its operation; and since we see that the skin retains impressions so long, and the tanning incurred by exposing it one day to the sun, is not, in many days, to be effaced, we may justly conclude that a dark colour once contracted, if it be exposed but a few days in the year to the action of the sun and weather, will be many ages before it can be entirely effaced. And unless the difference of climate be so considerable as to operate very great changes on the internal constitution and to alter the whole state of secretions, the negro colour, for example, may, by the exposure of a poor and servile state, be rendered almost perpetual.

difference between him and us. His colour, though it is much lighter than the complexion of the native savage, as is evident from the stain of blushing, that, on a near inspection, is instantly discernible, still forms the principal distinction.* There is less difference between his features and those of his fellow students, than we often see between persons in civilized society. After a careful attention to each particular feature, and comparison of it with the correspondent feature in us, I am now able to discover but little difference. And yet there is an obvious difference in the whole countenance. This circumstance has led me to conclude that the varieties among mankind are much less than they appear to be. Each single trait or limb, when examined apart, has, perhaps, no diversity that may not be easily accounted for from known and obvious causes. Particular differences are small. It is the result of the whole that surprises us, by its magnitude. The combined effect of many minute varieties like the product arising from the multiplication of many small numbers, appears great and unaccountable. And we have not patience or skill it may be, to divide this combined result into its least portions, and to see, in that state, how easy it is of comprehension or solution.

HISTORY.

A COMPENDIUM of the HISTORY of GREECE.

(Continued from vol. I. page 717.)

CORINTH.

Quest. WHEN was this kingdom founded?

Ans. About the year of the

NOTE.

* See the preceding note for a reason why the complexion is less changed than many of the features.

VOL. II. No. 1.

world 2500, near the time of Deucalion's flood.

Q. Who was its founder?

A. It is said to be Sisyphus, the son of Æolus, and grand-father of Ulysses. This is he whom the poets have made Jupiter condemn to the endless labor of rolling a large stone up a hill, which, before he reaches the top, constantly rolls down again; this punishment is said to have been inflicted on him, for having discovered Jupiter in the critical moment of an amour with Ægina, the daughter of Afopus, king of Boeotia.

Q. Who succeeded Sisyphus in the kingdom.

A. His son Glaucus, who is thought by some, to have instituted the Isthmian games; but they are more generally ascribed to Theseus, in honor of Neptune. Glaucus was succeeded by Thoas, the son of Ornytion, his son Bellerophon being forced to fly the kingdom, on account of his having killed a man.

Q. What became of Bellerophon after this murder?

A. He fled to Proetus king of Argos, whose wife Sthenobora fell in love with him, but meeting with a refusal, she in rage and fury accused him to her husband, of attempting a rape upon her. Proetus, unwilling to violate the laws of hospitality, by killing him himself, sent him to his wife's father Jobates, king of Lycia, with an account of his supposed crime, and orders to dispose of him as he thought he deserved.

Q. What was the consequence.

A. Jobates sent him upon many hazardous enterprises, but his most famous encounter was with the Chimæra. What this monster may have been, would be difficult to determine, and not worth while to conjecture. The poets have painted it with the head and breast of a lion, the body of a goat, and the tail of a dragon. And the better to enable him to conquer it, they have mounted him on the back of the

M

horse Pegasus, which sprung from the blood of Medusa.

Q. But what has this Chimæra been supposed to be?

A. Some have supposed it to be a certain pirate who infested those parts, whose name was Chemiras, and who had the lion, goat, and dragon painted on his ship, and was conquered by Bellerophon. Others have imagined it to be a mountain in Lycia, the upper part of which was infested with lions, the middle with goats, and the bottom with serpents; all of which Bellerophon having destroyed, gave rise to this fable of the Chimæra. The learned Bochart is of opinion, that Jobates sent him with a small army against a certain people called the Solyni, that he conquered them and brought away in triumph their three gods, one in the shape of a lion, another in the shape of a goat, and the third in the shape of a serpent, and that joining these three together in his ensigns, gave rise to the fable of his having conquered a monster, whom they called a Chimæra. But it is very probable all these opinions, are no better than Chimæras themselves.

Q. Who succeeded Thoas in the government?

A. Several kings, of whom we know little more than their names, except one Bacchis, who being either more powerful, or more proud than the rest of his ancestors, changed the name of his descendants from Heraclidæ to Bacchidæ; a party of whom some time after seized on the government, altered the form of it into a kind of aristocracy, electing a president every year, to whom they gave the title of Prytanis.

Q. How long did this kind of government continue?

A. About 100 years, during which time the Corinthians flourished and grew very powerful at sea, and planted the two colonies of Corcyra and Syracuse, both of which in a little time became very considerable.

Q. Did not the Bacchidæ make use of some particular method to secure the government to their posterity?

A. They obliged themselves not to marry out of their own family; but one of their women, whose name was Labda, being very ugly and deformed, was refused by them all, upon which she was married out of the family to one Eëtion, who having no children by her for some time, went to Delphos to consult the oracle, who told him he should have by her a son who should dissolve the aristocracy.

Q. Were not the Bacchidæ alarmed at this?

A. Yes; inasmuch that as soon as they heard Labda was delivered, they sent ten persons of their family under the pretence of congratulating Eëtion on the birth of his son, but with orders to murder the infant as soon as they saw it. But the innocent smiles of the babe so softened their hearts, that none of them could perform the office. Coming out of the house they began to blame each other for their weakness, and at last resolved to return and execute their purpose; but Labda, who had now got some intimation of their design, conveyed the child under a bushel, from whence he had afterwards the name of Cypselus given him; and so cunningly concealed it that they were obliged to return without accomplishing their design. Ashamed to be thus defeated, they agreed to give out that they had killed the child, by which means no further attempts were made on his life.

Q. What followed?

A. Having received some secret intimation from the oracle that he should one day be king of Corinth, he set himself, as he grew up, by all manner of ways to get into the administration of the public affairs, which having effected, he at last found means to wrest the power out of the hands of the Bacchidæ, and usurped the government.

Q. How did he behave after this?

A. At first with great severity, sparing none who opposed his designs. But after he had firmly established himself, he grew more moderate, ruled his subjects with great mildness and lenity, and was so beloved by them, that he never kept any guards about his person for many years.

Q. Who succeeded him?

A. His son Periander, who is generally ranked among the seven sages of Greece; but it is thought he obtained this honor more by insinuating himself into the company of wise and virtuous men, than by any merit of his own, either in wisdom or virtue: for his general character is that of a tyrant, and there are some particular enormities recorded of him which are shocking.

Q. What was the answer he received from Thraſybulus the tyrant of Miletus, when he sent to advise with him about the settling of his government?

A. Thraſybulus took the messenger into a field of corn, and drawing his sword struck off the heads of all such stalks as had shot up higher than the rest, and then returned the messenger with no other answer than to report what he had seen.—Periander took the hint, and secured himself in the government, by taking off the heads of the principal citizens.

Q. Did he not by these means render himself very odious to his people?

A. So odious, that his death only hindered them from deposing him: and though the crown came to Pſammethichus the son of Gordias his kinsman, the minds of the people were so irritated against kingly government by the tyranny of Periander, that he was soon laid aside, and the Corinthians formed themselves into a commonwealth.

A concise HISTORY of ROME.

(Continued from vol. I. page 729.)

From the banishment of Tarquin, to the appointment of the first Dictator.

THE regal power being overthrown, a form of government, nominally republican, was substituted in its room. The senate, however, reserved by far the greatest share of the authority to themselves, and decorated their own body with all the spoils of deposed monarchy. The centuries of the people chose from among the senators, instead of a king, two annual magistrates, whom they called consuls, with power equal to that of the regal, and with the same privileges and the same ensigns of authority.

Brutus, the deliverer of his country, and Collatinus, the husband of Lucretia, were chosen first consuls in Rome.

But this new republic, however, which seemed so grateful to the people, had like to have been destroyed in its very commencement. A party was formed in Rome in favor of Tarquin. Some young men of the principal families in the state, who had been educated about the king, and had shared in all the luxuries and pleasures of the court, undertook to re-establish monarchy.—This party secretly increased every day; and, what may create our surprise, the sons of Brutus himself, and the Aquilii, the nephews of Collatinus, were among the number. Tarquin, who was informed of these intrigues in his favor, sent ambassadors from Etruria to Rome, under a pretence of reclaiming the crown, but in reality with a design to give spirit to his faction. But the whole conspiracy was discovered by a slave who had accidentally hid himself in the room where the conspirators used to assemble. Few situations could have been more terribly affecting than that of Brutus, a father placed as a judge upon

the life and death of his own children, impelled by justice to condemn, and by nature to spare them. The young men accused, pleaded nothing for themselves, but, with conscious guilt, awaited their sentence in silence and agony. The other judges who were present felt all the pangs of nature; Collatinus wept, and Valerius could not repress his sentiments of pity. Brutus, alone, seemed to have lost all the softness of humanity, and with a stern countenance, and a tone of voice that marked his gloomy resolution, demanded of his sons, if they could make any defence to the crimes with which they had been charged? This demand he made three several times; but, receiving no answer, he at length turned himself to the executioner. "Now," cried he, "it is your part to perform the rest!" Thus saying, he again resumed his seat with an air of determined majesty; nor could all the sentiments of paternal pity, nor all the imploring looks of the people, nor yet the complaints of the young men who were preparing for execution, alter the tenor of his resolution. The executioners having stripped them naked, and then whipped them with rods, presently after beheaded them; Brutus all the time beholding the cruel spectacle with a steady look and unaltered countenance, while the multitude gazed on with all the sensations of pity, terror, and admiration.

All Tarquin's hopes of an insurrection in the city in his favor being thus overthrown, he was now resolved to force himself upon his former throne by foreign assistance, and to that end prevailed upon the Veians to assist him, and with a considerable army advanced towards Rome.

The consuls were not remiss in preparations to oppose him. Valerius commanded the foot, and Brutus being appointed to head the cavalry, went out to meet him on the Roman borders. Aruns, the son of Tarquin, who commanded the ca-

valry for his father, seeing Brutus at a distance, was resolved, by one great attempt, to decide the fate of the day before the engaging of the armies; wherefore, spurring on his horse, he made towards him with ungovernable fury. Brutus, who perceived his approach, singled out from the ranks to meet him, and both met with such rage, that, eager only to assail, and thoughtless of defending, they both fell dead upon the field together. A bloody battle ensued, with equal slaughter on both sides; but the Romans remaining in possession of the field of battle, claimed the victory; in consequence Valerius returned in triumph to Rome.

In the mean time, Tarquin, no way intimidated by his misfortunes, prevailed upon Porfenna, one of the kings of Etruria, to espouse his cause, and in person undertake his quarrel. This prince, equally noted for courage and conduct, marched directly to Rome with a numerous army, and laid siege to the city, while the terror of his name and his arms filled all ranks of people with dismay. The siege was carried on with vigor; a furious attack was made upon the place; the two consuls opposed in vain, and were carried off wounded from the field; while the Romans, flying in great consternation, were pursued by the enemy to the bridge, over which, both victors and vanquished were about to enter the city in the confusion. All now appeared lost, when Horatius Cocles, who had been placed there as sentinel to defend it, opposed himself to the torrent of the enemy, and, assisted only by two more, for some time sustained the whole fury of the assault, till the bridge was broken down behind him: when he found the communication thus cut off, plunging with his arms into the torrent of the Tiber, he swam back victorious to his fellow soldiers, and was received with just applause.

Still, however, Porfenna was determined upon taking the city;—

and, though five hundred of his men were slain in a sally of the Romans, he reduced it to the greatest straits; and turning the siege into a blockade, resolved to take it by famine. The distress of the besieged soon began to be insufferable, and all things seemed to threaten a speedy surrender, when another act of fierce bravery, still superior to that which had saved the city before, again procured its safety and freedom.

Mutius, a youth of undaunted courage, was resolved to rid his country of an enemy that so sorely continued to oppress it; and for this purpose, disguised in the habit of an Etrurian peasant, entered the camp of the enemy, resolving to die or to kill the king. With this resolution he made up to the place where Porfenna was paying his troops, with a secretary by his side; but mistaking the latter for the king, he stabbed him to the heart, and was immediately apprehended, and brought back into the royal presence. Upon Porfenna's demanding who he was, and the cause of so heinous an action, Mutius, without reserve, informed him of his country and his design, and at the same time thrusting his right hand into a fire that was burning upon an altar before him, "You see," cried he, "how little I regard the severest punishment your cruelty can inflict upon me. A Roman knows not only how to act, but to suffer: I am not the only person you have to fear; three hundred Roman youth, like me, have conspired your destruction; therefore prepare for their attempts." Porfenna, amazed at so much intrepidity, had too noble a mind not to acknowledge merit though found in an enemy; he therefore ordered him to be safely conducted back to Rome, and offered the besieged conditions of peace. These were readily accepted on their side, being neither hard nor disgraceful, except that twenty hostages were demand-

ed; ten young men, and as many virgins, of the best families in Rome. But even in this instance also, as if the gentler sex were resolved to be sharers in the desperate valor of the times, Clelia, one of the hostages, escaping from her guards, and pointing out the way to the rest of her female companions, swam over the Tyber on horseback, amidst showers of darts from the enemy, and presented herself to the consul. This magistrate, fearing the consequence of detaining her, had her sent back; upon which Porfenna, not to be outdone in generosity, not only gave her liberty, but permitted her to chuse such of the hostages of the opposite sex as she should think fit to attend her. On her part, she, with all the modesty of a Roman virgin, chose only such as were under fortune, alledging that their tender age was least capable of sustaining the rigors of slavery.

Tarquin, by means of his son-in-law Manilius, once more stirred up the Latins to espouse his interest, and took the most convenient opportunity, when the plebeians were at variance with the senators concerning the payment of their debts. These refused to go to war unless their debts were remitted upon their return; so that the consuls, finding their authority insufficient, offered the people to erect a temporary magistrate, who should have absolute power, not only over all ranks of state, but even over the laws themselves. To this the plebeians readily consented, willing to give up their own power for the sake of abridging that of their superiors. In consequence of this, Lartius was created the first dictator of Rome; for so was this high office called, being nominated to it by his colleague in the consulship. Thus the people, who could not bear to hear the name of king even mentioned, readily submitted to a magistrate possessed of much greater power: so much do the names of things mislead us, and so little is a-

ny form of government irksome to people when it coincides with their prejudices.

GENERAL DESCRIPTION of AMERICA.

(Continued from vol. I. page 731.)

THE great qualities in an Indian war are vigilance and attention, to give and to avoid a surprise; and indeed in these they are superior to all nations in the world. Accustomed to continual wandering in the forests, having their perceptions sharpened by keen necessity, and living in every respect according to nature, their external senses have a degree of acuteness which at first view appears incredible. They can trace out their enemies at an immense distance by the smoke of their fires, which they smell, and by the tracks of their feet on the ground, imperceptible to an European eye, but which they can count and distinguish with the utmost facility. They can even distinguish the different nations with whom they are acquainted, and can determine the precise time when they passed, where an European could not, with all his glasses, distinguish footsteps at all. These circumstances, however, are of small importance, because their enemies are no less acquainted with them. When they go out, therefore they take care to avoid making use of any thing by which they might run the danger of a discovery. They light no fire to warm themselves or to prepare their victuals: they lie close to the ground all day, and travel only in the night; and marching along in files, he that closes the rear diligently covers with leaves the tracks of his own feet and of theirs who preceded him. When they halt to refresh themselves, scouts are sent out to reconnoitre the country and beat up every place where they suspect an enemy to lie concealed. In this manner they enter unawares the villages of their foes; and while the flower of the nation are engaged in hunting, mat-

sacre all the children, women and helpless old men, or make prisoners of as many as they can manage, or have strength enough to be useful to their nation. But when the enemy is apprised of their design, and coming on in arms against them, they throw themselves flat on the ground among the withered herbs and leaves, which their faces are painted to resemble. Then they allow a part to pass unmolested, when all at once, with a tremendous shout, rising up from their ambush, they pour a storm of musket bullets on their foes. The party attacked returns the same cry. Every one shelters himself with a tree, and returns the fire of the adverse party, as soon as they raise themselves from the ground to give a second fire.—Thus does the battle continue until the one party is so much weakened as to be incapable of farther resistance. But if the force on each side continues nearly equal, the fierce spirits of the savages, inflamed by the loss of their friends, can no longer be restrained. They abandon their distant war, they rush upon one another with clubs and hatchets in their hands, magnifying their own courage, and insulting their enemies with the bitterest reproaches. A cruel combat ensues, death appears in a thousand hideous forms, which would congeal the blood of civilized nations to behold, but which rouse the fury of savages.—They trample upon, they insult over the dead bodies, tearing the scalp from the head, wallowing in their blood like wild beasts, and sometimes devouring their flesh. The flame rages till it meets with no resistance; then the prisoners are secured, those unhappy men, whose fate is a thousand times more dreadful than theirs who have died in the field.—The conquerors set up a hideous howling to lament the friends they have lost. They approach in a melancholy and severe gloom to their own village; a messenger is sent to announce their arrival, and the women, with frightful shrieks, come

out to mourn their dead brothers or their husbands. When they are arrived, the chief relates in a low voice to the elders, a circumstantial account of every particular of the expedition. The orator proclaims aloud this account to the people; and as he mentions the names of those who have fallen, the shrieks of the women are redoubled. The men too join in these cries, according as each is most connected with the deceased by blood or friendship. The last ceremony is the proclamation of the victory; each individual then forgets his private misfortunes, and joins in the triumph of his nation; all tears are wiped from their eyes, and by an unaccountable transition, they pass in a moment from the bitterness of sorrow to an extravagance of joy. But the treatment of the prisoners, whose fate all this time remains undecided, is what chiefly characterises the savages.

We have already mentioned the strength of their affections or resentments. United as they are in small societies, connected within themselves by the firmest ties, their friendly affections, which glow with the most intense warmth within the walls of their own village, seldom extend beyond them. They feel nothing for the enemies of their nation; and their resentment is easily extended from the individual who has injured them to all others of the same tribe. The prisoners, who have themselves the same feelings, know the intentions of their conquerors, and are prepared for them. The person who has taken the captive attends him to the cottage, where, according to the distribution made by the elders, he is to be delivered to supply the loss of a citizen. If those who receive him have their family weakened by war or other accidents, they adopt the captive into the family, of which he becomes a member. But if they have no occasion for him, or their resentment for the loss of their friends be too high to endure the sight of any connected with those

who were concerned in it, they sentence him to death. All those who have met with the same severe sentence being collected, the whole nation is assembled at the execution, as for some great solemnity. A scaffold is erected, and the prisoners are tied to the stake, where they commence their death-song, and prepare for the ensuing scene of cruelty with the most undaunted courage. Their enemies, on the other side, are determined to put it to the proof, by the most refined and exquisite tortures. They begin at the extremity of his body, and gradually approach the more vital parts. One plucks out his nails by the roots, one by one; another takes a finger into his mouth, and tears off the flesh with his teeth; a third thrusts the finger, mangled as it is, into the bowl of a pipe made red-hot, which he smokes like tobacco; then they pound his toes and fingers to pieces between two stones; they cut circles about his joints, and gashes in the fleshy parts of his limbs, which they sear immediately with red-hot irons, cutting, burning, and pinching them alternately; they pull of this flesh, thus mangled and roasted, bit by bit, devouring it with greediness, and smearing their faces with the blood in an enthusiasm of horror and fury. When they have thus torn off the flesh, they twist the bare nerves and tendons about an iron, tearing and snapping them, whilst others are employed in pulling and extending their limbs in every way that can increase the torment. This continues often five or six hours; and sometimes, such is the strength of the savages, days together. Then they frequently unbind him, to give a breathing to their fury, to think what new torments they shall inflict, and to refresh the strength of the sufferer, who, wearied out with such a variety of unheard-of torments, often falls into so profound a sleep, that they are obliged to apply the fire to wake him, and renew his sufferings. He is again fastened

to the stake, and again they renew their cruelty; they stick him all over with small matches of wood that easily takes fire, but burns slowly; they continually run sharp reeds into every part of his body; they drag out his teeth with pincers, and thrust out his eyes; and lastly, after having burned his flesh from the bones with slow fires; after having so mangled the body that it is all but one wound; after having mutilated his face in such a manner as to carry nothing human in it; after having peeled the skin from the head, and poured a heap of red-hot coals or boiling water on the naked skull—they once more unbind the wretch; who, blind, and staggering with pain and weakness, assaulted and pelted on every side with clubs and stones, now up, now down, falling into their fires at every step, runs hither and thither, until one of the chiefs, whether out of compassion, or weary of cruelty, puts an end to his life with a club or dagger. The body is then put into a kettle, and this barbarous employment is succeeded by a feast as barbarous.

The women, forgetting the human as well as the female nature, and transformed into something worse than furies, even outdo the men in this scene of horror; while the principal persons of the country sit round the stake, smoking and looking on without the least emotion. What is most extraordinary, the sufferer himself, in the little intervals of his torments, smokes too, appears unconcerned, and converses with his torturers about indifferent matters. Indeed, during the whole time of his execution, there seems a contest which shall exceed, they in inflicting the most horrid pains, or he in enduring them with a firmness and constancy almost above human: not a groan, not a sigh, not a distortion of countenance, escapes him; he possesses his mind entirely in the midst of his torments; he recounts his own exploits; he informs them what cruelties he has inflicted

upon their countrymen, and threatens them with the revenge that will attend his death; and, though his reproaches exasperate them to a perfect madness of rage and fury, he continues his insults even of their ignorance of the art of tormenting, pointing out himself more exquisite methods, and more sensible parts of the body to be afflicted. The women have this part of courage as well as the men; and it is as rare for an Indian to behave otherwise as it would be for any European to suffer as an Indian. Such is the wonderful power of an early institution, and a ferocious thirst of glory! "I am brave and intrepid (exclaims the savage in the face of his tormentors); I do not fear death, nor any kind of torture; those who fear them are cowards; they are less than women; life is nothing to those that have courage: May my enemies be confounded with despair and rage!—Oh! that a could devour them, and drink their blood to the last drop!"

(To be continued.)

HISTORY of the DISCOVERY of AMERICA, by CHRISTOPHER COLUMBUS.

(Continued from vol. I. page 732.)

HERE the voyage of discovery may properly be said to begin; for Columbus holding his course due west, left immediately the usual tract of navigation, and stretched into unfrequented and unknown seas. The first day, as it was very calm, he made but little way; but on the second, he lost sight of the Canaries; and many of the sailors, dejected already and dismayed, when they contemplated the boldness of the undertaking, began to bear their breasts, and to shed tears, as if they were never more to behold land. Columbus comforted them with assurances of success, and the prospect of vast wealth, in those opulent regions whither he was conducting them. This early discovery of the spirit of his followers

taught Columbus, that he must prepare to struggle, not only with the unavoidable difficulties which might be expected from the nature of his undertaking, but with such as were likely to arise from the ignorance and timidity of the people under his command; and he perceived that the art of governing the minds of men would be no less requisite for accomplishing the discoveries which he had in view, than naval skill and an enterprising courage. Happily for himself, and for the country by which he was employed, he joined to the ardent temper and inventive genius of a projector, virtues of another species, which are rarely united with them. He possessed a thorough knowledge of mankind, an insinuating address, a patient perseverance, in executing any plan, the perfect government of his own passions, and the talent of acquiring the direction of those of other men. All these qualities, which formed him for command, were accompanied with that superior knowledge of his profession, which begets confidence in times of difficulty and danger. To unskilful Spanish sailors, accustomed only to coasting voyages in the Mediterranean, the maritime science of Columbus, the fruit of thirty years experience, improved by an acquaintance with all the inventions of the Portuguese, appeared immense. As soon as they put to sea, he regulated every thing by his sole authority; he superintended the execution of every order; and allowing himself only a few hours for sleep, he was at all other times upon deck. As his course lay through seas which had not formerly been visited, the sounding-line, or instruments for observation, were continually in his hands. After the example of the Portuguese discoverers, he attended to the motion of tides and currents, watched the flight of birds, the appearance of fishes, of sea-weeds, and of every thing that floated on the waves, and entered every occurrence, with a

minute exactness, in the journal which he kept. As the length of the voyage could not fail of alarming sailors habituated only to short excursions, Columbus endeavored to conceal from them the real progress which they made. With this view, though they ran eighteen leagues on the second day after they left Gomera, he gave out that they had advanced only fifteen, and he uniformly employed the same artifice of reckoning short during the whole voyage. By the fourteenth of September, the fleet was above two hundred leagues to the west of the Canary Isles, at a greater distance from land than any Spaniard had been before that time. There they were struck with an appearance no less astonishing than it was new.— They observed, that the magnetic needle, in their compasses, did not point exactly to the polar star, but varied a degree towards the west; and as they proceeded, this variation increased. This appearance, which is now familiar, though it still remains one of the mysteries of nature, into the cause of which the sagacity of man hath not been able to penetrate, filled the companions of Columbus with terror. They were now in a boundless unknown ocean, far from the usual course of navigation; nature itself seemed to be altered, and the only guide which they had left was about to fail them. Columbus, with no less quickness than ingenuity, invented a reason for this appearance, which, though it did not satisfy himself, seemed so plausible to them, as dispelled their fears, or silenced their murmurs.

He still continued to steer due west, nearly in the same latitude with the Canary Islands. In this course he came within the sphere of the trade wind, which blows invariably from east to west, between the tropics and a few degrees beyond them. He advanced before this steady gale with such uniform rapidity, that it was seldom necessa-

ry to shift a sail. When about four hundred leagues to the west of the Canaries, he found the sea so covered with weeds, that it had a resemblance to a meadow of vast extent; and in some places they were so thick, as to retard the motion of the vessels. This strange appearance occasioned new alarm and disquiet. The sailors imagined that they were now arrived at the utmost boundary of the navigable ocean; that these floating weeds would obstruct their farther progress, and concealed dangerous rocks, or some large tract of land, which had sunk, they knew not how, in that place. Columbus endeavored to persuade them, that the appearance which had alarmed, ought rather to have encouraged them, and was to be considered as a sign of approaching land. At the same time, a brisk gale arose, and carried them forward. Several birds were seen hovering about the ship, and directing their flight towards the west. The desponding crew resumed some degree of spirit, and began to entertain fresh hopes.

Upon the first of October they were, according to the admiral's reckoning, seven hundred and seventy leagues to the west of the Canaries, but lest his men should be intimidated, by the prodigious length of the navigation, he gave out that they had proceeded only five hundred and eighty-four leagues; and, fortunately for Columbus, neither his own pilot, nor those of the other ships, had skill sufficient to correct this error, and discover the deceit. They had now been above three weeks at sea;—they had proceeded far beyond what former navigators had attempted or deemed possible; all their prognostics of discovery, drawn from the flight of birds and other circumstances, had proved fallacious; the appearances of land, with which their own credulity or the artifice of their commander had from time to time flattered and amused them, had been altogether illusive, and their prospect of suc-

cess seemed now to be as distant as ever. These reflections occurred often to men, who had no other object or occupation, than to reason and discourse concerning the intention and circumstances of their expedition. They made impression, at first, upon the ignorant and timid, and extending, by degrees, to such as were better informed or more resolute, the contagion spread at length from ship to ship. From secret whisperings and murmurings, they proceeded to open cabals and public complaints. They taxed their sovereign with inconsiderate credulity, in paying such regard to the vain promises and rash conjectures of an indigent foreigner, as to hazard the lives of so many of her own subjects, in prosecuting a chimerical scheme. They affirmed that they had fully performed their duty, by venturing so far in an unknown and hopeless course, and could incur no blame for refusing, at last, to follow a desperate adventurer to certain destruction. They contended, that it was necessary to think of returning to Spain, while their crazy vessels were still in a condition to keep the sea, but expressed their fears that the attempt would prove vain, as the wind, which had hitherto been so favorable to their course, must render it impossible to sail in the opposite direction. All agreed that Columbus should be compelled by force to adopt a measure on which their common safety depended. Some of the more audacious proposed, as the most expeditious and certain method for getting rid at once of his remonstrances, to throw him into the sea, being persuaded that, upon their return to Spain, the death of an unsuccessful projector would excite little concern, and be enquired into with no curiosity.

Columbus was fully sensible of his perilous situation. He had observed, with great concern, the fatal operation of ignorance and of fear in producing disaffection among his crew, and saw that it was

now ready to burst out into open mutiny. He retained, however, perfect presence of mind. He affected to seem ignorant of their machinations. Notwithstanding the agitation and solicitude of his own mind, he appeared with a cheerful countenance, like a man satisfied with the progress which he had made, and confident of success.— Sometimes he employed all the arts of insinuation to soothe his men.— Sometimes he endeavored to work upon their ambition or avarice, by magnificent descriptions of the fame and wealth which they were about to acquire. On other occasions, he assumed a tone of authority, and threatened them with vengeance from their sovereign, if, by their dastardly behaviour, they should defeat this noble effort to promote the glory of God, and to exalt the Spanish name above that of every other nation. Even with seditious sailors, the words of a man whom they had been accustomed to reverence, were weighty and persuasive. They not only restrained them from those violent excesses, which they meditated, but prevailed with them to accompany their admiral for some time longer.

(To be continued.)

EXTRACTS from OBSERVATIONS
in a late JOURNEY from LON-
DON to PARIS, by an English Cler-
gyman.

(Continued from vol. I. page 734.)
The SORBONNE.

MY best friend, Monsieur C—, a learned and eminent member of the university, did me the honor of introducing me to the acquaintance of the Hebrew professor at the Sorbonne, who afterwards laid me under many obligations by his politeness in procuring me access, and attending me to some of the chief curiosities of Paris. When I, and my young companion, breakfasted one morning with the professor, we were met by Mr. C. and our conversation turned chiefly on

the Hebrew. The professor, who has given good proof of his skill by a learned work in Latin upon the Mosaic law, a copy of which he was so obliging as to favor me with, and whose judgment in these matters is very good, and the better accepted for being adorned with singular modesty, was clearly of opinion, that the Hebrew punctuation is a modern invention; and that our learned countryman, Dr. Kennicott, has done right in giving us the Hebrew text, as it used to stand, along with the various readings. After breakfast, we went into the great hall, or divinity-school, of the Sorbonne, where the disputations are held; the form and manner of which were particularly explained to me. If they keep strictly to their rules, their young students seem to have a sharper probation, under their ten censors, than in either of our universities. But the rules, if they are observed, are generally strict enough, in all seminaries, to prevent idleness and discountenance insufficiency.

From hence we proceeded to the chapel, which has a fine dome, but is most remarkable for the tomb of cardinal Richelieu, which is placed in the middle of the choir, and is justly esteemed one of the finest pieces of sculpture in France. It has five figures as big as the life, all out of one piece of marble. There is a profusion of excellent sculpture at Paris, but none that pleased me more than this. When it was first erected, multitudes of curious people resorted to see it, and, among the rest, a lady, whose brother had been executed by the influence of the cardinal. The sight only tempted her to wish he had been dead sooner; and she expressed herself by an accommodation of those words of Mary in the gospel, "If thou hadst been HERE my brother had not died.†" The cardinal was undoubt-

NOTE.

† The person here alluded to, was probably the younger Monf. De

edly a most eminent politician; and the czar Peter was so convinced of his abilities in this way, that, when he saw his tomb, he climbed up and embraced his statue, saying, "If thou wert alive, I would give thee one half of my kingdom; to teach me how to govern the other half."

From the chapel we proceeded to the library, a very noble room, with a curious collection of books; among which were some fine editions of the Hebrew Bible; the Polyglot of Paris, the execution of which is vastly superior to that of our bishop Walton; also the first Polyglot of cardinal Ximenes; with several other editions, both curious and ancient. Dr. Kennicott's first volume was just arrived, and lay upon the table. The ruins of *Herculaneum* are here, a present from the king of Spain: the *Marmora Oxoniensia*; a manuscript of *Livy* in very old French, finely illuminated, and adorned with paintings in water colours, most exquisitely finished, and not ill designed. This art of illuminating with gold is now lost; neither are the modern colours comparable to the ancient, whatever may be the reason of it.

NATURAL HISTORY.

The FOUNTAIN TREE.

THE island Hierro produces better grass, herbs, and flowers, than any of the other islands, so that bees thrive and multiply there extremely, and make excellent honey. The wine of Hierro is poor, inasmuch that the natives are obliged to distil the greatest part of it into brandy. There are only three fountains of water in the whole island,

NOTE.

Thou, who suffered with *Cinq-Mars*, for being privy to a conspiracy, although he had given his advice against it. The case was thought very hard, and the cardinal himself died soon after it.

one of them is called *Acof*, which in the language of the ancient inhabitants, signifies river; a name, however, which does not seem to have been given it, on account of its yielding much water, for in that respect it hardly deserves the name of a fountain. More to the north is another called *Hapio*; and in the middle of the island is a spring, yielding a stream about the thickness of a man's finger. The last was discovered in the year 1565, and is called the fountain of *Anton Hernandez*. On account of the scarcity of water; the sheep, goats and swine there do not drink in the summer, but are taught to dig up the roots of fern, and chew them to quench their thirst. The great cattle are watered at those fountains, and at a place where water distils from the leaves of a tree. Many writers have made mention of this famous tree, some in such a manner as to make it appear miraculous. — This is the only island of all the *Canaries* which produces this tree.

The author of the history of the discovery and conquest has given us a particular account of it, which we here relate:

The district in which this tree stands is called *Tigulahe* near to which, and in the cliff, or steep rocky ascent that surrounds the whole island, is a narrow gulley, which commences at the sea, and continues to the summit of the cliff, where it joins or coincides with a valley, which is terminated by the steep front of a rock. On the top of this rock grows a tree, called in the language of the ancient inhabitants, *Garfe*, Sacred, or Holy Tree, which, for many years, has been preserved sound, entire and fresh. Its leaves constantly distil such a quantity of water as is sufficient to furnish drink to every creature in Hierro; providence having provided this remedy for the drought of the island. It is situated about a league and a half from the sea. Nobody knows of what species it is, only that it is called *Til*. It is distinct from other trees, and stands by itself; the cir-

circumference of the trunk is about twelve spans, the diameter four, and in height from the ground to the top of the highest branch, forty spans: the circumference of all the branches together is one hundred and twenty feet. The branches are thick and extended; the lowest commence about the height of an ell from the ground. Its fruit resembles the acorn, and tastes something like the kernel of a pine-apple, but is softer and more aromatic. The leaves of this tree resemble those of the laurel, but are larger, wider and more curved; they come forth in a perpetual succession, so that the tree always remains green. Near to it grows a thorn which fastens on many of its branches, and interweaves with them; and at a small distance from the Garfe are some beech trees, bresos and thorns. On the north side of the trunk are two large tanks, or cisterns, of rough stone, or rather one cistern divided, each half being twenty feet square, and sixteen spans in depth. One of these contains water for the drinking of the inhabitants, and the other that which they use for their cattle, washing, and such like purposes. Every morning, near this part of the island, a cloud, or mist, arises from the sea, which the southerly winds force against the fore-mentioned steep cliff; so that the cloud, having no vent but by the gulley, gradually ascends it, and from thence advances slowly to the extremity of the valley, where it is checked by the front of the rock, which terminates the valley, and then rests upon the thick leaves and wide spreading branches of the tree, from whence it distils in drops during the remainder of the day, until it is at length exhausted, in the same manner that we see water drip from the leaves of trees, after a heavy shower of rain. This distillation is not peculiar to the Garfe, or Til, for the bresos, which grow near it, likewise drop water; but their leaves being but few, and narrow, the quantity is so trifling, that though the natives save some

of it, yet they make little or no account of any but what distils from the Til, which, together, with the water of some fountains, and what is saved in the winter season, is sufficient to serve them and their flocks. This tree yields most water in those years when the Levant, or easterly winds, have prevailed; for by these winds only, the clouds, or mists are drawn hither from the sea. A person lives on the spot near which this tree grows, who is appointed by the council to take care of it and its water, and is allowed a house to live in, with a salary. He every day distributes to each family of the district seven pots, or vessels full of water, besides what he gives to the principal people of the island.

Whether the tree which yields water at present be the same as that mentioned in the above description, we cannot pretend to determine, but it is probable there has been a succession of them; for Pliny, describing the Fortunate Islands, says, "In the mountains of Ombrion are trees resembling the plant *Ferula*, from which water may be procured by pressure. What comes from the black kind is bitter, but that which the white yields is sweet and potable."

Trees yielding water are not peculiar to the island of Hierro, for travellers inform us of one of the same kind on the island of St. Thomas in the gulph of Guiney.—In Cockburn's voyages we find the following account of a dropping tree, near the mountains of Vera Paz, in America.

"On the morning of the fourth day we came out on a large plain, where were great numbers of fine deer, and in the middle stood a tree of unusual size, spreading its branches over a vast compass of ground. Curiosity led us up to it: we had perceived, at some distance, the ground about it to be wet, at which we began to be somewhat surprised, as well knowing there had no rain fallen for near six months past, according to the certain course of the

season in that latitude; that it was impossible to be occasioned by the fall of dew on the tree, we were convinced by the sun's having power to exhale all moisture of that nature a few minutes after its rising. At last, to our great amazement as well as joy, we saw water dropping, or as it were distilling fast from the end of every leaf of this wonderful (nor had it been amiss if I had said miraculous) tree; at least it was so with respect to us, who had been laboring four days through extreme heat, without receiving the least moisture, and were now almost expiring for want of it.

"We could not help looking on this as liquor sent from heaven to comfort us under our great extremity. We caught what we could of it in our hands, and drank very plentifully of it, and liked it so well, that we could hardly prevail with ourselves to give over. A matter of this nature could not but excite us to make the strictest observations concerning it, and accordingly we staid under the tree near three hours, and found we could not fathom its body in five times. We observed the soil where it grew to be very stony; and, upon the nicest enquiry we could afterwards make, both of the natives of the country and the Spanish inhabitants, we could not learn there was any such tree known throughout New Spain, nor perhaps all America; but I do not relate this as a prodigy in nature, because I am not philosopher enough to ascribe any natural cause for it; the learned may, perhaps give substantial reasons in nature, for what appeared to us a great and marvellous secret."

Thus wonderful are the productions of an almighty hand; and hence we may justly conclude, that a divine protecting Providence is concerned in the preservation of the human race, even in every local situation;

"Not to earth's contracted span

"Thy goodness let me bound,

"Or think the Lord of man alone,

"When thousand worlds are round."

God is good to all his creatures; and that unbounded goodness is visible in all his works.

BIOGRAPHY.

LIFE of JOSEPH ADDISON, ESQ.

THIS gentleman, (son of the Rev. Lancelot Addison) was born at Millston, near Ambresbury, in Wiltshire, on the 11th of May, 1672; and not being thought likely to live, was baptized the same day. He received the first rudiments of his education at the place of his nativity, under the Rev. Mr. Naish; but was soon removed to Salisbury, under the care of Mr. Taylor; and from thence to the charter-house, where he commenced his acquaintance with Sir Richard Steele. About fifteen, he was entered at Queen's College, Oxford, where he applied very closely to the study of classical learning, in which he made a surprising proficiency.

In the year 1687, Dr. Lancaster, dean of Magdalen College, having, by chance, seen a Latin poem of Mr. Addison's, was so pleased with it, that he immediately got him elected into that house, where he took his degrees of bachelor and master of arts. His Latin pieces in the course of a few years, were exceedingly admired in both universities; nor were they less esteemed abroad, particularly by the celebrated Boileau, who is reported to have said, that he would not have written against Perrault, had he before seen such excellent pieces by a modern hand. He published nothing in English before the twenty-second year of his age; when there appeared a short copy of verses written by him, and addressed to Mr. Dryden, which procured him great reputation from the best judges. This was soon followed by a translation of the fourth Georgic of Virgil, (omitting the story of Aristæus,) much commended by Mr. Dryden. He wrote also the essay on the Georgics, prefixed to Mr. Dryden's translation. There are several other

pieces written by him about this time; amongst the rest, one dated the 3d of April 1694, addressed to H. S. that is, Dr. Sacheverel, who became afterwards so famous, and with whom Mr. Addison lived once in the greatest friendship; but their intimacy was some time after broken off by their disagreement in political principles. In the year 1695, he wrote a poem to king William on one of his campaigns, addressed to Sir John Somers, lord keeper of the great seal. This gentleman received it with great pleasure, took the author into the number of his friends, and bestowed on him many marks of his favor.

Mr. Addison had been closely pressed, while at the university, to enter into holy orders; and had once resolved upon it: but his great modesty, his natural diffidence, and an uncommonly delicate sense of the importance of the sacred function, made him afterwards alter his resolution; and having expressed an inclination to travel, he was encouraged thereto by his patron above-mentioned, who by his interest procured him from the crown a pension of 300*l.* per annum, to support him in his travels. He accordingly made a tour to Italy in the year 1699; and, in 1701, he wrote a poetical epistle from Italy to the earl of Halifax, which has been universally esteemed as a most excellent performance. It was translated into Italian verse by the abbot Antonio Maria Salvini, Greek professor of Florence. In the year 1705, he published an account of his travels, dedicated to lord Somers; which, though at first but indifferently received, yet in a little time met with its deserved applause.

In the year 1701, he was about to return to England, when he received advice of his being appointed to attend prince Eugene, who then commanded for the emperor in Italy: but the death of king William happening soon after, put an end to this affair as well as his pension; and he remained for a considerable time

unemployed. But an unexpected incident at once raised him, and gave him an opportunity of exerting his fine talents to advantage: for in the year 1704, the lord treasurer Godolphin happened to complain to lord Halifax, that the duke of Marlborough's victory at Blenheim had not been celebrated in verse in the manner it deserved; and intimated, that he would take it kindly, if his lordship, who was the known patron of the poets, would name a gentleman capable of doing justice to so elevated a subject. Lord Halifax replied, somewhat hastily, that he did know such a person, but would not mention him; adding, that long had he seen, with indignation, men of no merit maintained in luxury at the public expence, whilst those of real worth and modesty were suffered to languish in obscurity. The treasurer answered very coolly, that he was sorry there should be occasion for such an observation, but that he would do his endeavor to wipe off such reproaches for the future; and he engaged his honor, that whoever his lordship named, as a person capable of celebrating this victory, should meet with a suitable recompence. Lord Halifax thereupon named Mr. Addison; insisting, however, that the treasurer himself should send to him; which he promised. Accordingly he prevailed on Mr. Boyle (afterwards lord Carlton) then chancellor of the exchequer, to make the proposal to Mr. Addison; which he did in so polite a manner, that our author readily undertook the task. The lord treasurer had a sight of the piece when it was carried no farther than the celebrated simile of the angel; and was so pleased with it, that he immediately appointed Mr. Addison a commissioner of appeals, vacant by the promotion of Mr. Locke, chosen one of the lords commissioners for trade. The campaign is addressed to the duke of Marlborough; it gives a short view of the military transactions in 1704, and contains a noble description of

the two great actions at Schellemburg and Blenheim. In 1705, he attended lord Halifax to Hanover;—and the ensuing year, was appointed under-secretary to Sir Charles Hedges secretary of state; in which office he acquitted himself so well, that the earl of Sunderland, who succeeded Sir Charles in December, continued Mr. Addison in his employment.

The marquis of Wharton, being appointed lord lieutenant of Ireland in 1709, took Mr. Addison with him as his secretary. Her majesty also made him keeper of the records of Ireland, and, as a farther mark of her favor, considerably augmented the salary annexed to that place.—Whilst he was in this kingdom, the *Tatler* was first published; and he discovered his friend Sir Richard Steele to be the author, by an observation on Virgil which he had communicated to him. He afterwards assisted considerably in carrying on this paper, which the author acknowledges. The *Tatler* being laid down, the *Spectator* was set on foot, and Mr. Addison furnished great part of the most admired papers.—The *Spectator* made its first appearance in March 1711, and was brought to a conclusion in September 1712.

His celebrated *Cato* appeared in 1713. He formed the design of a tragedy upon this subject when he was very young, and wrote it when on his travels: he retouched it in England, without any intention of bringing it on the stage; but his friends being persuaded it would serve the cause of liberty, he was prevailed on by their solicitations, and it was accordingly exhibited on the theatre, with a prologue by Mr. Pope, and an epilogue by Dr. Garth. It was received with the most uncommon applause, having run thirty-five nights without interruption. The whigs applauded every line in which liberty was mentioned, as a satire on the tories; and the tories echoed every clap, to show that the satire was antit. When

it was printed, notice was given that the Queen would be pleased if it was dedicated to her; “but as he had designed that compliment elsewhere, he found himself obliged,” says Tickell, “by his duty on the one hand, and his honor on the other, to send it into the world without any dedication.” It was no less esteemed abroad, having been translated into French, Italian, and German; and it was acted at Leghorn, and several other places, with vast applause. The Jesuits of St. Omers made a Latin version of it, and the students acted it with great magnificence.

About this time, another paper called the *Guardian*, was published by Steele, to which Addison was a principal contributor. It was a continuation of the *Spectator*, and was distinguished by the same elegance and the same variety; but, in consequence of Steele’s propensity to politics, was abruptly discontinued in order to write the *Englishman*.

The papers of Addison are marked in the *Spectator* by one of the letters in the name of *Clio*, and in the *Guardian* by a *Hand*. Many of these papers were written with powers truly comic, with nice discrimination of characters, and accurate observation of natural or accidental deviations from propriety.

It is said that Mr Addison intended to have composed an English dictionary, upon the plan of the Italian (*Della Crusca*;) but upon the death of the Queen, being appointed secretary to the lords justices, he had not leisure to carry on such a work. When the earl of Sunderland was appointed lord lieutenant of Ireland, Mr. Addison was again made secretary for the affairs of that kingdom; and, upon the earl’s being removed from the lieutenancy, he was chosen one of the lords of trade.

Not long afterwards an attempt was made to revive the *Spectator*, at a time indeed by no means favorable to literature, when the succession of a new family to the throne, filled

the nation with anxiety, discord, and confusion; and either the turbulence of the times or the satiety of the readers, put a stop to the publication, after an experiment of 20 numbers, which were afterwards collected into an eighth volume, perhaps more valuable than any of those that went before it: Addison produced more than a fourth part.

In 1715, he began the *Freeholder*, a political paper, which was much admired, and proved of great use at that juncture. He published also, about this time, verses to Sir Godfrey Kneller upon the king's picture, and some to the princelings of Wales with the tragedy of *Cato*.

Before the arrival of king George he was made secretary to the regency, and was required by his office to send notice to Hanover that the Queen was dead, and that the throne was vacant. To do this would not have been difficult to any man but Addison, who was so overwhelmed with the greatness of the event, and so distracted by choice of expression, that the lords, who could not wait for the niceties of criticism, called Mr. Southwell, a clerk in the house, and ordered him to dispatch the message. Southwell readily told what was necessary, in the common style of business, and valued himself upon having done what was too hard for Addison.

In 1716, he married the countess dowager of Warwick, whom he had solicited by a very long and anxious courtship. He is said to have first known her by becoming tutor to her son. The marriage, if uncontradicted report can be credited, made no addition to his happiness; it neither found them nor made them equal. She always remembered her own rank, and tho't herself entitled to treat with very little ceremony the tutor of her son. It is certain that Addison has left behind him no encouragement for ambitious love. The year after, 1717, he rose to his highest elevation, being made secretary of state;

but is represented as having proved unequal to the duties of his place.—In the house of commons he could not speak, and therefore was useless to the defence of the government. In the office he could not issue an order without losing his time in quest of fine expressions. At last, finding by experience his own inability for public business, he was forced to solicit his dismissal, with a pension of 1500*l.* a-year. Such was the account of those who were inclined to detract from his abilities; but by others his relinquishment was attributed to declining health, and the necessity of repose and quiet.

In his retirement, he applied himself to a religious work, which he had begun long before; part of which, scarce finished, has been printed in his works. He intended also to have given an English paraphrase of some of David's psalms. But his disorders increased, and cut short his designs. He had for some time been oppressed by an asthmatic complaint, which was now aggravated by a dropy, and he prepared to die conformably to his precepts and professions. He sent, as Pope relates, a message by the earl of Warwick to Mr. Gay, desiring to see him; Gay, who had not visited him for some time before, obeyed the summons, and found himself received with great kindness. The purpose for which the interview had been solicited was then discovered: Addison told him, that he had injured him; but that, if he recovered he would recompense him. What the injury was he did not explain, nor did Gay ever know; but supposed that some preferment designed for him had by Addison's intervention been withheld. Another death-bed interview, of a more solemn nature, is recorded: lord Warwick was a young man of very irregular life, and perhaps of despicable opinions. Addison, for whom he did not want respect, had very diligently endeav-

vored to reclaim him; but his arguments and expostulations had no effect: one experiment, however, remained to be tried. When he found his life near its end, he directed the young lord to be called: and when he desired, with great tenderness, to hear his last injunctions, told him, "I have sent for you that you may see how a Christian can die!" What effect this awful scene had on the earl's behaviour, is not known: he died himself in a short time. Having given directions to Mr. Tickell for the publication of his works, and dedicated them on his death-bed to his friend Mr. Craggs, he died June 17, 1719, at Holland-house, leaving no child but a daughter.

Dr. Johnson, in delineating the character of Addison, observes with Tickell, that he employed wit on the side of virtue and religion. He not only made the proper use of wit himself, but taught it to others;—and from his time it has been generally subservient to the cause of reason and truth. He has dissipated the prejudice that had long connected gaiety with vice, and easiness of manners with laxity of principles. He has restored virtue to its dignity, and taught innocence not to be ashamed. This is an elevation of literary character, "above all Greek, above all Roman fame." No greater felicity can genius attain than that of having purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a succession of writers to bring elegance and gaiety to the aid of goodness; and, to use expressions yet more awful, of having "turned many to righteousness." As a describer of life and manners, he must be allowed to stand perhaps the first of the first rank. His humour, which, as Steele observes, is peculiar to himself, is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. He never "outsteps the modesty of nature," nor raises merriment or wonder by the

violation of truth. His figures neither divert by distortion, nor amaze by aggravation. He copies life with so much fidelity, that he can be hardly said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination. As a teacher of wisdom he may be confidently followed.—His religion has nothing in it enthusiastic nor superstitious; he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously lax nor impracticably rigid. All the enchantment of fancy and all the cogency of argument are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shown sometimes as the phantom of a vision, sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing.

MEMOIRS of HOGARTH.

Extracted from Walpole's Anecdotes of Painting in England.

HE was born in the parish of St. Bartholomew, London, the son of a low tradesman, who bound him to a mean engraver of arms on plate; but before his time was expired, he felt the impulse of genius, and felt it directed him to painting, though little apprised at that time of the mode nature had intended he should pursue. His apprenticeship was no sooner expired, than he entered into the academy in St. Martin's-lane, and studied drawing from the life, in which he never attained to great excellence. It was character, the passions, the soul, which his genius had given him to copy. In colouring he proved no great master; his force lay in expression, not in tints and chiaro scuro. At first he worked for booksellers, and designed and engraved plates for several books;

and, which is extraordinary, no symptom of genius dawned in those plates. His *Hudibras* was the first of his works that marked him as a man above the common line; yet what made him then noticed, now surprises us to find so little humour in an undertaking so congenial to his talents. On the success however of those plates he commenced painter, a painter of portraits; the most ill suited employment imaginable to a man whose turn certainly was not flattery, or his talent adapted to look on vanity without a sneer. Yet his facility in catching a likeness, and the method he chose of painting families and conversations in small, then a novelty, drew him prodigious business for some time. It did not last, either from his applying to the real bent of his disposition, or from his customers apprehending that a satirist was too formidable a confessor for the devotees of self-love. He had already dropped a few of his smaller prints on some reigning follies, but as the dates are wanting on most of them, I cannot ascertain which, though those on the South Sea and Rabbit Woman prove that he had early discovered his talent for ridicule, though he did not then think of building his reputation or fortune on its powers.

His *Midnight Modern Conversation* was the first work that shewed his command of character; but it was the *Harlot's Progress* published in 1729 or 1730, that established his fame. The pictures were scarcely finished, and no sooner exhibited to the public, and the subscription opened, than above twelve hundred names were entered on his book. The familiarity of the subject, and the propriety of the execution, caused it to be relished by all ranks of people. Every engraver set himself to copy it, and thousands of imitations were dispersed all over the kingdom. It was made into a Pantomime, and performed on the stage. The *Rake's Progress*, perhaps superior, had not so much suc-

cess, from want of novelty; nor indeed is the the print of the Arrest equal in merit to the others.

The curtain was now drawn aside, and his genius stood displayed in its full lustre. From time to time he continued to give those works which should be immortal, if the nature of his art will allow it. Even the receipts for his subscriptions had wit in them. Many of his plates he engraved himself, and often expunged faces etched by his assistants, when they had not done justice to his ideas.

Not content with shining in a path untrodden before, he was ambitious of distinguishing himself as a painter of history. But not only his colouring and drawing rendered him unequal to the task, the genius that had entered so feelingly into the calamities and crimes of familiar life, deserted him in a walk that called for dignity and grace. The burlesque turn of his mind mixed itself with the most serious subjects. In his *Danae*, the old nurse tries a coin of the golden shower with her teeth, to see if it is true gold: the *Pool of Bethesda*, a servant of a rich ulcerated lady beats back a poor man that sought the same celestial remedy. Both circumstances are justly thought, but rather too ludicrous. It is a much more capital fault that *Danae* herself is a mere nymph of Drury. He seems to have conceived no higher idea of beauty.

So little had he eyes to his own deficiencies, that he believed he had discovered the principle of grace. With the enthusiasm of a discoverer he cried, *Eureka!* this was his famous line of beauty, the groundwork of his *Analysis*, a book that has many sensible hints and observations, but that did not carry the conviction, nor meet the universal acquiescence he expected. As he treated his contemporaries with scorn, they triumphed over his publication, and imitated him to expose him. Many wretched burlesque prints came out to ridicule his system. There was a better answer in one of

the two prints that he gave to illustrate his hypothesis. In the Ball had he confined himself to such outlines as compose awkwardness and deformity, he would have proved half his assertion—but he has added two samples of grace in a young lord and lady, which are strikingly stiff and affected. They are a Bath Beau and a Country Beauty.

But this was the failing of a visionary. He fell afterwards into a grosser mistake. From a contempt of the ignorant virtuosi of the age, and from indignation at the impudent tricks of picture dealers, whom he saw continually recommending and vending vile copies to bubble-collectors, and from having never studied, indeed having seen, few good pictures of the great Italian masters, he persuaded himself that the praises bestowed on these glorious works were nothing but the effects of prejudice. He talked this language till he believed it; and having heard it often asserted, as is true, that time gives a mellowness to colours, and improves them, he not only denied the proposition, but maintained, that pictures only grew black and worse by age, not distinguishing between the degrees in which the proposition might be true or false. He went farther, he determined to rival the ancients, and unfortunately chose one of the finest pictures in England as the object of his competition. This was the celebrated *Sigismunda* of Sir Luke Schaub, now in the possession of the duke of Newcastle, said to be painted by Correggio, probably by Furino, but immaterial by whom. It is impossible to see the picture, or read Dryden's inimitable tale, and not feel, that the same soul animated both. After many essays, Hogarth at last produced his *Sigismunda*, but no more like *Sigismunda*, than any man like *Hercules*. He set the price of 400*l.* on it, and had it returned on his hands by the person for whom it was painted. He took subscriptions for a plate of it, but had sense at last to suppress it. I make no

more apology for this account, than for the encomiums I have bestowed on him. Both are dictated by truth, and are the history of a great man's excellencies and errors. Milton, it is said, preferred his *Paradise Regained* to his immortal poem.

The last memorable event of our artist's life was his quarrel with Mr. Wilkes, in which if Mr. Hogarth did not commence direct hostilities on the latter, he at least obliquely gave the first offence, by an attack on the friends and party of that gentleman. This conduct was the more surprising, as he had all his life avoided dipping his pencil in political contests, and had early refused a very lucrative offer that was made to engage him in a set of prints against the head of a court-party. Without entering into the merits of the cause, I shall only state the fact—In September in the year 1762, Mr. Hogarth published his print of the times; it was answered by Mr. Wilkes in a severe *North Briton*. On this the painter exhibited a caricature of the writer. Mr. Churchill, the poet, then engaged in the war, wrote his *Epistle* to Hogarth, not the brightest of his works, and in which the severest strokes fell on a defect that the painter had neither caused nor could amend—his age; and which however was neither remarkable nor decrepit, much less had it impaired his talents, as appeared by his having composed but six months before one of his most capital works. In revenge for this epistle, Hogarth caricatured Churchill under the form of a canonical Bear, with a Club and a Pot of Porter—*et vitula tu dignus & hic*—never did two angry men of their abilities throw mud with less dexterity.

Mr. Hogarth, in 1730, married the only daughter of Sir James Thornhill, by whom he had no children. He died of a dropy in his breast at his house in Leicester-fields, October 26, 1764.

He sold about twenty four of his principal pictures by auction in 1745.

Mr. Vincent Bourne addressed a copy of Latin Hendecasyllables to him on his chief pictures; and Requeti, the enameller, published a French explanation, though a superficial one, of many of his prints, which, it was said, he had drawn up for the use of marshal Belleisle, then a prisoner in England.

SKETCH of the CHARACTER of Dr. FRANKLIN; from the Gazette of the United States.

"When an eminent man dies, it is worth while to enquire into the causes which conducted him to eminence."

THERE is in the character of every distinguished person, something to admire, and something to imitate. The incidents, that have marked the life of a great man, always excite curiosity, and often afford improvement. If there are talents, we can never hope to equal; if there is a series of good fortune, we can never expect to enjoy, we still need not loose the labor of our biographical enquiries. We may probably become acquainted with habits, which it may be prudent to adopt, and discover virtues which we cannot fail to applaud. It will be easy for the reader to make a full application of these remarks in his contemplations upon the late celebrated Dr. FRANKLIN. By his death one of the best lights of the world may be said to be extinguished. I shall not attempt any historical details of the life of this illustrious patriot and philosopher, as I have nothing further in view than to make a few comments upon the most striking traits of his character.

Original genius was peculiarly his attribute. The native faculties of his mind qualified him to penetrate into every science; and his unremitted diligence left no field of knowledge unexplored.—There were no limits to his curiosity. His enquiries were spread over the whole face of nature. But the study of man seemed to be his highest de-

light; and if his genius had any special bias, it lay in discovering those things that made men wiser and happier. As truth was the sole object of his researches, he was of course no sectary; and as reason was his guide, he embraced no system which that did not authorise.—In short, he laid the whole volume of nature open before him, and diligently and faithfully perused it.

Nor were his political attainments less conspicuous than his philosophical. The ancients usually ranked good fortune among those circumstances of life which indicate merit. In this view Dr. Franklin is almost unrivalled, having seldom undertaken more than he accomplished. The world are too well acquainted with the events of his political career to require, at this time, a particular enumeration of them. It may be presumed the historians of the American revolution will exhibit them in proper colours.

If Dr. Franklin did not aspire after the splendor of eloquence, it was only because the demonstrative plainness of his manner was superior to it. Though he neither loved political debate, nor excelled in it, he still preserved much influence in public assemblies, and discovered an aptitude in his remarks, on all occasions. He was not fond of taking a leading part in such investigations as could never terminate in any degree of certainty. To come forward in questions which in their nature are indefinite, and in their issue problematical, does not comport with the caution of a man, who has taught himself to look for demonstration. He reserved his observations for those cases which science could enlighten, and common sense approve. The simplicity of his style was well adapted to the clearness of his understanding. His conceptions were so bright and perfect, that he did not choose to involve them in a cloud of expressions. If he used metaphors it was to illustrate, and not to embellish the truth. A man, possessing such a lively imagery of ideas,

should never affect the arts of a vain rhetorician, whose excellence consists only in a beautiful arrangement of words.

But whatever claims to eminence Dr. Franklin may have, as a politician, or a scholar, there is no point of light in which his character shines with more lustre, than when we view him as a man or a citizen. He was eminently great in common things.—Perhaps no man ever existed, whose life can with more justice be denominated useful.—Nothing ever passed through his hands without receiving improvement; and no person ever went into his company without gaining wisdom. His sagacity was so sharp, and his science so various, that whatever might be the profession or occupation of those with whom he conversed, he could meet every one upon their own ground. He could enliven every conversation with an anecdote, and conclude it with a moral.

The whole tenor of his life was a perpetual lecture against the idle, the extravagant, and the proud. It was his principal aim to inspire mankind with a love of industry, temperance and frugality; and to inculcate such duties as promote the important interests of humanity.—He never wasted a moment of time, or lavished a farthing of money in folly and dissipation. Such expences as the dignity of his station required he readily sustained, limiting them by the strictest rules of propriety. Many public institutions experienced his well-timed liberality, and he manifested a sensibility of heart by numerous acts of private charity.

By a judicious division of time Dr. Franklin acquired the art of doing every thing to advantage; and his amusements were of such a nature as could never militate with the main objects of his pursuit. In whatever situation he was placed by chance or design, he extracted something useful for himself or others. His life was remarkably full of in-

cident. Every circumstance of it turned to some valuable account.—The maxims, which his discerning mind has formed, apply to innumerable cases and characters. Those who move in the lowest, equally with those who move in the most elevated rank in society, may be guided by his instructions. In the private deportment of his life, he, in many respects, has furnished a most excellent model. His manners were easy and accommodating, and his address winning and respectful.—All who knew him, speak of him as a most agreeable man; and all who have heard of him, applaud him as a very useful one. A man so wise, and so amiable could not but have many admirers, and many friends.

ANECDOTES.

DR. Hugh Latimer, one of the primitive reformers was raised to the bishoprick of Worcester in the reign of Henry VIII. It was the custom of those times for each of the bishops to make presents to the king of a purse of gold on a New-Year's day. Bishop Latimer went with the rest of his brethren to make the usual offering, but instead of a purse of gold, presented the king with a New Testament, which was doubled down at this passage,—“*Whoremongers and adulterers GOD will judge.*” Such characters as this, in the present age, would be invaluable.

A LADY, celebrated in Scotland for her wit and beauty, happening to be at an assembly in Edinburgh, a young gentleman, the son of his majesty's printer, who had the patent for publishing bibles, made his appearance dressed in green and gold. Being a new face, and extremely elegant, he attracted the attention of the whole company. A general murmur prevailed in the room, to learn who he was; the lady instantly made answer loud enough to be heard, “Oh! don't you know him? *this* is young Bible, bound in calf and gilt—but not lettered.”

A G R I C U L T U R E.

THEORY of AGRICULTURE.

(Continued from vol. I. page 749.)

AS to rendering soils perpetually fertile, we cannot help thinking the attempt altogether chimerical and vain. There is not one example in nature of a soil perpetually fertile, where it has no supply but from the air, and the rain which falls upon it. The above recited examples can by no means be admitted as proofs of perpetual fertility. We know, that the grass on the banks of a river is much more luxuriant than what grows at a distance: the reason is, that the water is attracted by the earth, and communicates its fertilizing qualities to it; but was the river to be dried up, the grass would soon become like the rest. Why should not the ocean have the same power of fertilizing plains near its shores, that rivers have of fertilizing small spots near their banks? We see, however, that it hath not; for the sea-shores are generally sandy and barren.—The reason of this is, that the waters of the ocean contain a quantity of loose acid; and this acid is poisonous to plants; but abstracting this acid part, we hesitate not to affirm, that sea-water is more fertilizing than river-water. It is impossible to know how far the waters of the ocean penetrate underground through a sandy soil. Where they meet with nothing to absorb their acid, there the ground is quite barren; but in passing through an immense quantity of broken shells, the calcareous matter, we are very certain, will absorb all the acid; and thus the soil will be continually be-

nefitted by its vicinity to the ocean. All the above fields, therefore, are evidently supplied with nourishment from the ocean: for if the salt water has sufficient efficacy to render fields which are in its neighbourhood barren, why should it not render them fertile when the cause of barrenness is removed from its waters?

After all, the field in Caithness, mentioned by Mr. Anderson, seems to have been perpetually fertile only in grass; for though the second year it produced a better crop than it did the first, yet the third year the crop was worse than the second, and only equal to the first. Had it been ploughed a fourth time, the crop would probably have been worse than the first. Ground is not near so much exhausted by grass as corn, even though the crop be cut, and carried off; and still less, if it only feeds cattle, and is manured by their dung; which appears to have been the case with this field. Lord Kames, indeed, mentions fields in Scotland, which, past memory, have carried successive crops of wheat, pease, barley, oats, without a fallow, and without a manure; and particularizes one on the river Carron, of nine or ten acres, which had carried 103 crops of oats without intermission, and without manure: but as we are not acquainted with any such fields, nor know any thing about their particular situation, we can form no judgment concerning them.

Besides the two kinds of soils above mentioned, there are others, the principal ingredient of which is clay or sand. The first of these is

apt to be hardened by the heat of the sun, so that the vegetables can scarce penetrate it in such a manner as to receive proper nourishment.—The second, if it is not situated so as to receive a great deal of moisture, is very apt to be parched up in summer, and the crop destroyed; nor has it sufficient adhesion to support plants which have few roots and grow high. From these opposite qualities, it is evident, that these two soils would be a proper manure for one another; the clay would give a sufficient degree of firmness to the sand, and the sand would break the too great tenacity of the clay. According to Dr. Home's experiments, however, sand is the worst manure for clay that can be used. He recommends marl most. To reduce clay-ground as near as possible to the form of pure vegetable mould, it must first be pulverized. This is most effectually performed by ploughing and harrowing; but care must be taken not to plough it whilst too wet, otherwise it will concrete into hard clots which can scarcely be broken. After it is pulverized, however, some means must be taken to keep it from concreting again into the same hard masses as before. According to lord Kames, though clay, after pulverization, will concrete into as hard a mass as before, if mixed with water; yet if mixed with dunghill juice, it will not concrete any more. Lime also breaks its tenacity, and is very useful as a manure for this kind of soil.

The conclusion we wish the practical farmer to draw from our theory is, That there is a certain limit to the fertility of the earth, both as to duration and to degree, at any particular time: that the nearer any soil approaches to the nature of pure garden-mould, the nearer it is to the most perfect degree of fertility; but that there are no hopes of keeping it perpetually in such a state, or in any degree of approximation to it, but by constant and regular manuring with dung, Lime,

chalk, marl, &c. may be proper to bring it near to this state, but are absolutely unfit to keep it continually so. They may indeed for several years produce large crops;—but the more they increase the fertility for some years, the sooner will they bring on an absolute barrenness; while regular manuring with plenty of dung will always ensure the keeping up the soil in good condition, without any occasion for fallow. What we have said concerning the use of lime, &c. applies likewise to the practice of frequent ploughing, though in a less degree. This tends to meliorate ground that is naturally poor, by giving an opportunity to the vegetable parts to putrefy; but when that is done, it tends to exhaust, though not so much as lime. A judicious farmer will constantly strive to keep his lands always in good condition, rather than to make them suddenly much better; lest a few years should convince him that he was in reality doing almost irreparable mischief, while he fancied himself making improvements. As for the ridiculous notions of stimulating the ground by saline manures, we hope they will never enter the brain of any rational practitioner of agriculture.

Of the different kinds of vegetables proper to be raised with a view to the melioration of soil.

The methods of meliorating soils, which we have mentioned above, consisting of tedious and laborious operations that yield no return at first, it is natural for a farmer to wish for some method of meliorating his ground, and reaping crops at the same time. One very considerable step towards the melioration of ground is, its pulverization.—This is accomplished by repeated ploughings,* as already mention-

NOTE.

* This, however, must be understood with some limitation: for it appears from experience, that

ed; especially if performed in autumn, that the ground may be exposed to the winter's frost; but these ploughings yield no crop as long as the field is not sown. By planting in the field, however, those vegetables whose roots swell to a considerable bulk, the ground must constantly be acted upon by the swelling of their roots in all directions; and thus the growing of the crop itself may be equal, or superior, in efficacy to several ploughings, at the same time that the farmer enjoys the benefit of it. The plant most remarkable for the swelling of its roots is the potato; and by none is the ground meliorated more, or even so much. They are not, however, equally proper for all soils.—In clay they do not thrive, nor are palatable; but in hard gravelly or sandy soils, they grow to a large size, and are of an excellent quality. Turnips likewise contribute to meliorate the ground, by the swelling of their roots, though not so much as potatoes. They have this advantage, however, that they will thrive in almost any soil. In clay ground, peas and beans thrive exceedingly well, and therefore are proper in this kind of soil as a preparatory for other kinds of grain. These push their roots deep into the ground, and cover it with their leaves more than other crops; so that the sun has not so much access as when it is covered with other kinds of grain. Wherever any of these kinds of vegetables are raised, it is observable, that more or less blackness is communicated to the soil: an evident sign of its melioration; This being the colour of the true vegetable mould, or *loamy soil*, as it is called.

NOTE.

many light and thin soils receive detriment rather than advantage from frequent ploughings; particularly in summer, when the sun exhales the nutritive particles in great abundance.

VOL. II. No. 2.

Besides the above-mentioned plants, carrots, parsnips, cabbages, and all those vegetables which sink their roots deep in the ground, answer the same purpose of loosening and pulverising the earth; but as they will not thrive but on ground already well cultivated, they cannot be raised to any advantage for the purpose of meliorating a poor soil.

It hath been customary in many places, particularly in England, to sow turnip, pease, buck-wheat, &c. and then to plough them down for manuring the land.

(To be continued.)

The PRACTICE of AGRICULTURE.
(Continued from vol. I. page 750.)

BARLEY.

THIS is a culmiferous plant that requires a mellow soil. Upon that account, extraordinary care is requisite where it is to be sown in clay. The land ought to be stirred immediately after the foregoing crop is removed, which lays it open to be mellowed with the frost and air. In that view, a peculiar sort of ploughing has been introduced, termed *ribbing*; by which the greatest quantity of surface possible is exposed to the air and frost. The obvious objection to this method is, that half of the ridge is left unmoved. And to obviate that objection, the following method is offered, which moves the whole soil, and at the same time exposes the same quantity of surface to the frost and air. As soon as the former crop is off the field, let the ridges be gathered with as deep a furrow as the soil will admit, beginning at the crown and ending at the furrows. This ploughing loosens the whole soil, giving free access to the air and frost. Soon after begin a second ploughing in the following manner. Let the field be divided by parallel lines cross the ridges, with intervals of 30 feet. Plough

once round an interval, beginning at the edges, and turning the earth toward the middle of the interval; which covers a foot of the ground formerly ploughed. Within that foot plough another round similar to the former; and after that, other rounds, till the whole interval be finished, ending at the middle. Instead of beginning at the edges, and ploughing towards the middle, it will have the same effect to begin at the middle and to plough toward the edges. Plough the other intervals in the same manner. As by this operation the furrows of the ridges will be pretty much filled up, let them be cleared and water-furrowed without delay. By this method, the field will be left waving like a plot in a kitchen-garden, ridged up for winter. In this form, the field is kept perfectly dry; for beside the capital furrows which separate the ridges, every ridge has a number of cross furrows that carry the rain instantly to the capital furrows. In hanging grounds retentive of moisture, the parallel lines above mentioned ought not to be perpendicular to the furrows of the ridges, but to be directed a little downward, in order to carry rain-water the more hastily to these furrows. If the ground be clean, it may lie in that state winter and spring, till the time of seed furrowing. If weeds happen to rise, they must be destroyed by ploughing, or bracking, or both; for there cannot be worse husbandry, than to put seed into dirty ground.

This method resembles common ribbing in appearance, but is very different in reality. As the common ribbing is not preceded by a gathering furrow, the half of the field is left untilled, compact as when the former crop was removed, impervious in a great measure to air or frost. —The common ribbing at the same time lodges the rain-water on every ridge, preventing it from descending to the furrows; which is hurtful in all soils, and poisonous in a clay soil. The ribbing prevents these

noxious effects. By the two ploughings the whole soil is opened, admitting freely air and frost; and the multitude of furrows lays the surface perfectly dry, giving an early opportunity for the barley-seed. When it is proper to sow the seed, all is laid flat with the brake, which is an easy operation upon soil that is dry and pulverized; and the seed-furrow which succeeds, is so shallow as to bury little or none of the surface-earth: whereas the stirring for barley is commonly done with the deepest furrow; and consequently buries all the surface-soil that was mellowed by the frost and air. Nor is this method more expensive; because the common ribbing must always be followed with a stirring furrow, which is saved in the method recommended. Nay, it is less expensive; for after common ribbing, which keeps in the rain water, the ground is commonly so soured, as to make the stirring a laborious work.

It is well known that barley is less valuable when it does not ripen equally; and that barley which comes up speedily in a dusky soil, must gain a great advantage over seed-weeds. Therefore, first take out about one-third of the contents of the sacks of seed barley, to allow for the swelling of the grain. Lay the sacks with the grain to steep in clean water; let it lie covered with it for at least 24 hours. Sow the grain wet from steeping, without any addition of powdered quick-lime, which, though often recommended in print, can only poison the seed, imbibe part of its useful moisture, and burn the hands of the sower. —The seed will scatter well, as clean water has no tenacity; only the sower must put in a fourth or a third more seed in bulk than usual of dry grain, as the grain is swelled in that proportion: harrow it in as soon as possible after it is sown; and though not necessary, give it the benefit of fresh furrow, if convenient. You may expect it up in a fortnight at farthest.

The following experiment by a correspondent of the Bath Society being considered as a very interesting one, is here subjoined.

"The last spring (1783) being remarkably dry, I soaked my feed-barley in the black water taken from a reservoir which constantly receives the draining of my dung-heap and stables. As the light corn floated on the top, I skimmed it off, and let the rest stand 24 hours.—On taking it from the water, I mixed the seed grain with a sufficient quantity of sifted wood-ashes, to make it spread regularly, and sowed three fields with it. I began sowing the 16th, and finished the 23d of April. The produce was 60 bushels per acre, of good clean barley, without any *small* or *green* corn, or weeds at harvest. No person in this country had better grain.

"I sowed also several other fields with the same seed dry, and without any preparation; but the crop, like those of my neighbours, was very poor; not more than twenty bushels per acre, and much mixed with *green* corn and weeds when harvested. I also sowed some of the seed dry on one ridge in each of my former fields, but the produce was very poor in comparison of the other parts of the field."

Where the land is in good order, and free from weeds, April is the month for sowing barley. Every day is proper, from the first to the last.

The dressing loamy soil and light soil for barley, is the same with that described; only that to plough dry is not altogether so essential as in dressing clay soil. Loam or sand may be stirred a little moist: better, however, delay a week or two, than to stir a loam when moist. Clay must never be ploughed moist, even though the season should escape altogether. But this will seldom be necessary; for not in one year of 20 will it happen, but that clay is dry enough for ploughing some time in May. Frost may correct clay ploughed wet after harvest; but ploughed

wet in the spring, it unites into a hard mass, not to be dissolved but by very hard labor.

On the cultivation of this grain we have the following observations by a Norfolk farmer.

The best soil, he observes, is that which is dry and healthy, rather light than stiff, but yet of sufficient tenacity and strength to retain the moisture. On this kind of land the grain is always the best bodied and coloured, and has the thinnest rind.—These are qualities which recommend it most to the maltster. If the land is poor, it should be dry and warm; and when so, it will often bear better corn than richer land in a cold and wet situation.

In the choice of your seed, it is needful to observe, that the best is of a pale lively colour, and brightish cast, without any deep redness or black tinge at the tail. If the rind be a little shrivelled, it is the better; for that slight shrivelling proves it to have a thin skin, and to have sweated in the mow. The necessity of a change of seed by not sowing two years together what grew on the same soil, is not in any part of husbandry more evident than in the culture of this grain, which, if not frequently changed, will grow coarser and coarser every succeeding year.

It has generally been thought that seed-barley would be benefited by steeping; but liming it has, in many instances, been found prejudicial.—Sprinkling a little foot with the water in which it is steeped has been of great service, as it will secure the seed from insects. In a very dry seed time, barley that has been wetted for malting, and begins to sprout, will come up sooner, and produce as good a crop as any other.

If you sow after a fallow, plough three times at least. At the first ploughing, lay your land up in small ridges, and let it remain so during the winter, for the frost to mellow it; the second ploughing should be the beginning of February. In March split the ridges, and lay the

land as flat as possible, at the same time harrowing it fine. But in strong wet lands (if you have no other for barley) lay it round, and make deep furrows to receive the water.

"I have often (continues he), taken the following method with success: On lands tolerably manured, I sowed clover with my barley, which I reaped at harvest; and fed the clover all the following winter, and from spring to July, when I fallowed it till the following spring, and then sowed it with barley and clover as before. Repeating this method every year I had very large crops, but would not recommend this practice on poor light land.

"We sow on our lightest lands in April, on our moist lands in May; finding that those lands which are the most subject to weeds produce the best crops when sown late.

"The common method is to sow the barley-seed broad-cast at two sowings; the first harrowed in once, the second twice; the usual allowance from three to four bushels per acre. But if farmers could be prevailed on to alter this practice, they would soon find their account in it. Were only half the quantity sown equally, the produce would be greater, and the corn less liable to lodge: for when corn stands very close, the stalks are drawn up weak; and on that account are less capable of resisting the force of winds, or supporting themselves under heavy rains.

"From our great success in setting and drilling wheat, some of our farmers tried these methods with barley; but did not find it answer their expectations, except on very rich land.

"I have myself had 80 stalks on one root of barley, which all produced good and long ears, and the grain was better than any other;—but the method is too expensive for general practice. In poor land, sow thin, or your crop will be worth little. Farmers who do not reason on the matter, will be of a different o-

pinion; but the first fact is indisputable."

When the barley is sowed and harrowed in, he advises that the land be rolled after the first shower of rain, to break the clods. This will close the earth about the roots, which will be a great advantage to it in dry weather.

When the barley has been up three weeks or a month, it is a very good way to roll it again with a heavy roller, which will prevent the sun and air from penetrating the ground to the injury of the roots. This rolling, before it branches out, will also cause it to tiller into a greater number of stalks; so that if the plants be thin, the ground will be thereby filled, and the stalks strengthened.

If the blade grows too rank, as it sometimes will in a warm wet spring, mowing is a much better method than feeding it down with sheep; because the scythe takes off only the rank tops, but the sheep being fond of the sweet end of the stalk next the root, will often bite so close as to injure its future growth.

(To be continued.)

OBSERVATIONS ON BEER.

Extracted from the new Encyclopædia Britannica.

BEEER is a spirituous liquor made from any farinaceous grain, but generally from barley. It is properly speaking the wine of barley. The meal of any of these grains being extracted by a sufficient quantity of water, and remaining at rest in a degree of heat requisite for the spirituous fermentation, naturally undergo this fermentation, and are changed into a vinous liquor. But as all these matters render the water mucilaginous, fermentation proceeds slowly and imperfectly in such liquors. On the other side, if the quantity of farinaceous matter be so diminished that its extract or decoction may have a convenient degree of fluidity, this liquor will be impregnated with

so small a quantity of fermentable matter, that the beer or wine of the grain will be too weak, and have too little taste.

These inconveniencies are remedied by preliminary operations which the grain is made to undergo.—These preparations consist in steeping it in cold water, that it may soak and swell to a certain degree; and in laying it in a heap with a suitable degree of heat, by means of which, and of the imbibed moisture, a germination begins, which is to be stopped by a quick drying, as soon as the bud shows itself. To accelerate this drying, and render it more complete, the grain is slightly roasted, by making it pass down an inclined canal sufficiently heated.—This germination, and this slight roasting, change considerably the nature of the mucilaginous fermentable matter of the grain.—The germination attenuates much, and in some measure totally destroys, the viscosity of the mucilage; and it does this, when not carried too far, without depriving the grain of any of its disposition to ferment. On the contrary, it changes the grain into a saccharine substance, as may be perceived by mashing grains beginning to germinate. The slight roasting contributes also to attenuate the mucilaginous fermentable matter of the grain. When the grain is thus prepared, it is fit to be ground, and to impregnate water with much of its substance without forming a glue or viscous mass. The grain thus prepared is called *malt*. This malt is then to be ground; and all its substance, which is fermentable and soluble in water, is to be extricated by means of hot water. This extract or infusion is sufficiently evaporated by boiling in caldrons; and some plant of an agreeable bitterness, such as hops, is at that time added, to heighten the taste of the beer, and to render it capable of being longer preserved. Lastly, this liquor is put into casks, and allowed to ferment; nature performs the

rest of the work, and is only to be assisted by the other most favorable circumstances for the spirituous fermentation.

Foreigners have framed divers conjectures to account for the excellency of the British beer, and its superiority to that of other countries, even of Bremen, Mons, and Rostoch. It has been pretended our brewers throw dead dogs dead into their wort, and boil them till the flesh is all consumed. Others, more equitable, attribute the excellency of our beer to the quality of our malt and water, and the skill of our brewers in preparing it.

Sour beer may be restored divers ways; as by salt made of the ashes of barley-straw, put into the vessel and stirred; or by three or four handfuls of beech-ashes thrown into the vessel, and stirred; or, where the liquor is not very sour, by a little put in a bag, without stirring; chalk calcined, oyster-shells, egg-shells burnt, sea-shells, crab-eyes, alkalized coral, &c. do the same, as they imbibed the acidity, and unite with it into a sweetness.—Beer, it is said, may be kept from turning sour in summer, by hanging into the vessel a bag containing a new-laid egg, pricked full of little pin-holes, some laurel-berries, and a few barley grains; or by a new-laid egg and walnut tree leaves. Glauber commends his sal mirabile and fixed nitre, put in a linen bag, and hung on the top of the cask so as to reach the liquor, not only for recovering sour beer, but preserving and strengthening it.

Laurel-berries, their skin being peeled off, will keep beer from *deadness*; and beer already dead may be restored by impregnating it with fixed air.

Beer *tasting of the cask* may be freed from it by putting a handful of wheat in a bag, and hanging it in the vessel.

REMARKS ON BREAD.

BREAD (say the authors of the new Encyclopædia Britannica) is a mass of dough kneaded and baked in an oven.

The grains of all vegetables are almost entirely composed of substances very proper for the nourishment of animals; and amongst grains those which contain a farinaceous matter are the most agreeable and most nutritive.

Man, who appears to be designed by nature to eat of all substances which are capable of nourishing him, and still more of vegetables than animals, has, from time immemorial, and in all parts of the earth, used farinaceous grains as the principal basis of his food: but as these grains cannot be without difficulty eaten by men in their natural state, this active and intelligent animal has gradually found means not only to extract the farinaceous part, that is, the only nutritive part of these grains, but also to prepare it so that it becomes a very agreeable and wholesome aliment, such as the bread we now generally eat.

Nothing appears so easy at first sight as to grind corn, to make a paste with the flour and water, and to bake this paste in an oven. They who are accustomed to enjoy the advantages of the finest human inventions, without reflecting on the labor it has cost to complete them, think all these operations common and trivial. However, it appears very certain, that for a long time men no otherwise prepared their corn than by boiling and forming compact viscous cakes, not very agreeable to the taste, and of difficult digestion, before they were able to make bread of good taste and quality, as we have now. It was necessary to invent and complete ingenious machines for grinding corn, and separating the pure flour with little trouble and labor; and that enquiries, or rather some happy chance, which some observing person availed himself of, should

discover, that flour, mixed with a certain quantity of water, is susceptible of a fermentation which almost entirely destroys its viscidty, heighten its taste, and renders it proper to make a light bread, very agreeable to the taste, and of easy digestion.

This essential operation, on which the good quality of bread depends, is entirely of the province of chemistry. It would add to the honor of the ancient cultivators of chemistry, to attribute to them so useful and important a discovery; but, unhappily, it is too probable that they had no share in it. The ancient chemists were engaged in other pursuits than that of bread and other common objects. They hoped to make gold; and what is bread in comparison with gold?

However that be, to the fortunate invention of raising the paste before baking we owe the perfection of the art of making bread. This operation consists in keeping some paste or dough, till by a peculiar spirituous fermentation it swells, rarefies, and acquires a smell and taste quick, pungent, spirituous, somewhat sour, and rather disagreeable. This fermented dough is well worked with some fresh dough, which is by that mixture and moderate heat disposed to a similar but less advanced fermentation than that above mentioned. By this fermentation the dough is attenuated, and divided; air is introduced into it, which, being incapable of disengaging itself from the tenacious and solid paste, forms in it small cavities, raises and swells it: hence the small quantity of fermented paste which disposes the rest to ferment, is called *leaven* from the French word *lever*, signifying to raise.

When the dough is thus raised, it is in a proper state to be put into the oven; where, while it is baked, it dilates itself still more by the rarefaction of the air, and of the spirituous substance it contains, and it forms a bread full of eyes or cavities, consequently light, and entire-

ly different from the heavy, compact, viscous, and indigested masses made by baking unfermented dough.

The invention of beer, or wine of grains, furnishes a new matter useful in the making of bread. This matter is the froth which forms upon the surface of these liquors during fermentation. When it is mixed with dough, it raises it better and more quickly than ordinary leaven. It is called *yeast* or *harm*. By means of this, the finest lightest bread is made. It often happens that bread made with leaven dough has a sourish and not agreeable taste; which may proceed from too great a quantity of leaven, or from leaven in which the fermentation has advanced too far. This inconvenience does not happen to bread made with yeast; because the fermentation of this substance is not too far advanced, or because more attention is given to that finer bread.

It may be asked, Why, since dough is capable of fermenting spontaneously and singly, as we see from the leaven, a substance is added to dispose it to ferment? The true reason is, That all the parts of a fermenting substance do not ferment at the same time, nor to the same degree; so that some parts of this substance have finished their fermentation, while others have not yet begun. The fermentable liquors which contain much sugar, as hydromel, and must of wines, give proofs of this truth; for after these liquors have become very vinous, they have still very distinctly a saccharine taste: but all saccharine matter is still susceptible of fermentation: and, in fact, if vinous hydromel, or must, or even new beer, be distilled, so that all their ardent spirit shall be separated, and the residuums diluted with water, we shall see a second fermentation take place, and a new quantity of ardent spirit formed.

The same thing precisely happens to dough, and still more sensibly, from its viscosity and want of fluidity; so that if it be left to ferment alone,

and without the help of leaven, as the fermentations proceeds very slowly, and successively, the parts which ferment first will have become sour and vapid before all the rest be sufficiently attenuated and changed, by which the bread will acquire a disagreeable taste.

A mixture of a small quantity of leaven with dough effectually prevents this inconvenience; because the effect of this leaven, and of all fermenting substances, is to dispose to a similar fermentation all matters capable of it, with which it is mixed; or rather, by means of leaven, the fermentation of all the parts of such substances is effected more nearly at the same time.

Bread well raised and baked differs from unfermented bread, not only in being less compact, lighter, and of a more agreeable taste, but also in being more easily miscible with water, with which it does not form a viscous mass, which circumstance is of great importance in digestion.

It is observable, that without bread, or somewhat of this form, no nation seems to live. Thus the Laplanders, having no corn of their own, make a sort of bread of their dried fishes, and of the inner rind of the pine, which seems to be used, not so much for their nourishment, as for supplying a dry food. For this mankind seem to have an universal appetite, rejecting bland, slippery, and mucilaginous foods.— This is not commonly accounted for, but seems to depend on very simple principles. The preparation of our food depends on the mixture of the animal fluids in every stage. Among others the saliva is necessary, which requires dry food as a necessary stimulus to draw it forth, as bland, slippery, fluid aliments are too inert, and make too short stay in the mouth, to produce this effect, or to cause a sufficient degree of manducation to emulge that liquor. For this reason we commonly use dry bread along with animal food, which otherwise would be too quick-

ly swallowed. For blending the oil and water of our food nothing is so fit as bread, assisted by a previous mastication. For which purpose, bread is of like necessity in the stomach, as it is proper that a substance of solid consistence should be long retained there. The animal fluids must be mixed with our aliments, in order to change the acescency it undergoes. But liquid foods would not attain this end, whereas the solid stimulates and emulges the glands of the stomach. The bread then appears to be exceedingly proper, being bulky without too much solidity, and firm without diffusibility of solution.

(To be continued.)

For the Christian's, Scholar's, and Farmer's Magazine.

MEMOIRS OF A FARMER'S DAUGHTER.

MISS W— was the daughter of a farmer of reputation and wealth. Her person was genteel and attractive, and her disposition agreeable; she possessed a good understanding, a lively fancy, and entertained a just sense of the dignity and importance of virtue; she was habituated to industry and universally esteemed by her acquaintance and connections; she had a taste for books, but, unhappily, by, occasionally, spending a few weeks with her cousin H—, in the city of —, she read nothing but plays and romances. From these, and the attention that was paid her in the city; the language of adulation she heard there, and also, the fashionable amusements enjoyed by her, she, by degrees, became disgusted with the simplicity of a country life, and ardently wished to pass her days in a city. She, therefore, so conducted herself, that, from her parents, she obtained liberty to spend more time than usual, with her cousin H—, who applauded her taste, and greatly favored her wishes.

Miss W— having learned to dance and sing; to play on the guitar, and to partake of the amusements of the card-table; and having also, acquired a graceful mien, and an habit of speaking with facility and propriety on many fashionable and trivial subjects; and as no pains were spared to embellish her person by drests; as it was known that her father was a man of character and considerable property; that she was an only daughter, and had but two brothers; as the husband of her cousin H— was a merchant of opulence and liberality, and justly respected; and as Miss W— was introduced into much polite company,—thus accomplished, and thus circumstanced, she thought it not irrational to indulge the hope, in a short time, of becoming the wife of some genteel and affluent citizen.

While, therefore, in this situation, it should not excite astonishment, that she rejected the addresses of Mr. D—; Mr. T—; and Mr. E—; (sons of rich and worthy farmers) whose characters merited esteem, and either of whom, especially Mr. D—, who was though handsome, and possessed every necessary quality and accomplishment to render the connubial state happy, was worthy of her smiles.

Six years passed, and disappointment still attended Miss W—. During this period she more than once beheld an object that caused her heart to flutter; on whom she could scarce refrain placing her affections, and with whom she wished to be united in marriage. There were several, indeed, of genteel appearance, by whom she was flattered and caressed, but no one with whom she had the most distant prospect of a matrimonial connection, and she frequently had the mortification to observe that young ladies, less handsome than herself, were married agreeable to their wishes; but that which most sensibly chagrined her, was the marriage of a girl, without money, and who was

not distinguished for beauty nor respectability of family, to a gentleman of fortune and character.—“*Hard is my fate!*” said Miss W—; “but though I *repine*, I will not *despair!*”

She was now twenty-four; her prospect of accomplishing the desire of her heart, she thought became daily less pleasing, and she was susceptible of disagreeable sensations when she reflected on the disregard she had shown to the addresses of those worthy young men, who have been mentioned; particularly to the solicitations of Mr. D—, who was passionately fond of her, and for whom, for several years, she had entertained a considerable degree of partiality.

But the season now arrived in which Miss W— was soon to be wedded, and to a citizen of fashion; to Mr. M—, a widower of thirty-two, an apothecary of genteel appearance; but unamiable in his temper, fond of a life of gaiety and dissipation, who lived beyond his income, and whose encreasing propensity to intemperance, occasioned him to neglect his business.—The splendid style, however, in which he lived; his fine person and pleasing manners, so captivated the heart of Miss W—, that, though apprized of every unfavorable circumstance that attended him, in opposition to the advice even of her cousin H—, and contrary to the sentiments of her father and friends, she suffered herself to become the wife of Mr. M—.

But too soon was she convinced of the error of her conduct. Repeatedly she experienced the unhappy effects of the bad temper of her husband; he was studious to be agreeable and polite to every one but his wife; he took pleasure in spending his evenings abroad, while she remained solitary at home. His business visibly declined, and in various respects, she became sensible of his want of credit. His intemperance so increased, that it became

to her extremely disgusting, and the source of many ills; it was, at length, productive of the jaundice, which put a period to his days about eight years after her marriage; when she perceived herself the mother of four children, but encircled by want, and deserted by all whom she thought her friends in the city, except the worthy husband of her cousin H—.

In justice to Mrs. M—, it must be mentioned, that during the eight years she was a wife, her conduct was highly worthy of praise; she paid great attention to the concerns of her family; pursued economy, while she avoided meanness; soothed her husband, when in an ill humour; concealed his defects from the world, as much as possible, and, by every means in her power, was anxious to render his own habitation more agreeable to him than any other. The good effects of her prudent and amiable deportment, in several instances, were visible; but Mr. M— was irreclaimable; he had made great advances in the road of destruction before she was married to him, and though she was enabled, in some degree, to check his progress, she could not divert his steps from the fatal path.

The situation of Mrs. M— was now truly unhappy; her husband had died insolvent; she had no means to support her family, and was informed, that in a few weeks, she must even relinquish the house in which she lived. There was but one person in the city from whom she could expect assistance, and from him she had already received many favors. The most extreme poverty stared her in the face! The sight greatly affected her; she expressed her sorrows by a flood of tears, and thus exclaimed in this moment of distress.

“What wretchedness awaits me! Soon shall I be without a shelter from the inclement sky! And in vain will my children cry to me for bread! Helpless babes! For you I weep! O My God!”

At that instant, she was visited by her friend. He was perfectly acquainted with her situation; beheld her misery with compassion, and wished to alleviate her unhappiness.

"Weep not, Madam!" said he, "Suffer yourself to be comforted! Virtue in distress shall never want a friend! You must not be miserable! Allow me to provide for yourself and children! Let my habitation be yours!"

These were not mere verbal expressions of friendship; Mrs. M— was assured they came from the heart, and she wanted language to express those grateful emotions she felt on this occasion. She suffered herself to receive a temporary relief from this gentleman, and resolved to prostrate herself at the feet of her father, and to implore his forgiveness and aid. She was encouraged to take this measure, when she reflected on his benevolent temper, and that though she had disobliged him by her marriage, he had never threatened to discard her, nor uttered against her words of passion nor reproach. She, therefore, by letter, gave him a detail of her sufferings; described her present state; expressed her sorrow for her unadvised conduct, that had so justly displeased him, and begged "That he would receive her as a daughter, unfortunate, indeed, but not made miserable by vice."

The affectionate parent had not, unmoved, received previous information of the unhappiness of Mrs. M—, and, with impatience he had waited for an application to relieve her wants. He, therefore, dispatched a messenger, with a few lines, which gladdened her heart, and filled it with gratitude.

"I reproach you not, my child, said he! It is the lot of humanity to err! Your virtue is unfulfilled! Welcome, thrice welcome to my dwelling, to my heart! I am still your father! Haste to my embrace!"

She was received by her parents, and all the family, with the sincerest joy. Her health, which had suffer

ed by her sorrows, was, in a few months, restored; she resumed, with cheerfulness, her former employments, and now had a just relish for the pleasures of a country life. Its quietude; sincerity of friendship; simplicity of dress and manners; the verdant woods, fruitful fields, and flowery meads; the warbling of birds; the purling rill, and even the bleatings of the flock, for her had new charms. She cultivated some flowers with her own hand; employed many of her leisure hours in reading such books as were calculated, in an agreeable manner, to instruct, to amuse, and promote virtue; and while she enjoyed the happiness that resulted from the society of a small circle of friends, and beheld her children, blest with health, and having agreeable prospects before them, she seemed not to possess a wish to render her felicity perfect.

Mrs. M— lived two years in this agreeable manner; her apparel, which evinced the elegance of her taste, was the product of her own industry; and though her charms were faded, her person was still engaging. In this state she was beheld, and not with indifference, by Mr. B—, an husbandman of merit; possessed of very considerable wealth, and agreeable in his person, temper, and manners. He had lost an amiable wife who had left him two children, and he was but a few years older than Mrs. M—. He was informed of the scenes she had passed through, and of her present conduct and disposition. Justly apprehending that his suit would not be rejected, he made her proffers of marriage; they were respectfully attended to; and, in a few months, to the entire satisfaction of all parties, he wedded this agreeable widow, who by means of her *false taste* and *ambition*, indulged by her, in youth, had experienced so much disappointment, mortification, and distress.

She now entered into a state of life that to her was highly pleasing; and her conduct was such, as did her great credit, and tended to dis-

fulse happiness all around her. The children of her husband, by his former wife, she treated with the same care, tenderness, and affection, as she did her own. She was a pattern of neatness and industry. To her domestics she was affable and kind, without degrading her character by any undue familiarity with them, or indulging them in unnecessary expences. Her friends, when they visited her, were assured of an hearty welcome. To the stranger she was hospitable, and the poor continually shared her bounty. These virtues met with a suitable return; she was revered by all; by her husband she was greatly esteemed and beloved, and he appeared never more happy than when, by the an-

ticipation of her wishes, he could add to her felicity.

Happy family! Blessed with peace; crowned with plenty, and whose enjoyments were heightened by industry; who were influenced by the precepts of religion, and whose independence was as perfect as can be enjoyed by mortals!

In this family Mrs. B—— lived many years. She had not a desire but what was gratified, as she permitted herself to be governed by reason and virtue. She died in an advanced state of life, and, in all things, except the imperfections of her youth, which have been noticed, she hath left an example to her sex worthy of imitation.

+++++

P O E T R Y.

INVITATION to WORSHIP GOD.

GREAT spirit, understanding's king,
Reason and truth must join to bring
Worship, which may presume to meet
Acceptance at thy only feat.

The lifted hand, the bending knee,
Is but vain homage, Lord, to thee:
In vain our lips the hymn prolong,
The heart a stranger to the song.

Can rites, and forms, and flaming zeal

The breaches of thy mandates heal?
Or fast and penance reconcile
Thy justice, and obtain thy smile?

A soul devout, a conscience clean,
And goodness in each social scene,
To thee a nobler off'ring yield,
Than Sheba's groves or Sharon's fields:

Than floods of oil, and floods of wine,
Ten thousand rolling to thy shrine:
Or than, if to thy altar led,
A first-born son, the victim, bled.

Kneel, kneel, ye tribes of human frame,

Kneel; and adore the Maker's name.
Let every clime the sun goes round,
In every tongue his glory sound.

The bestial clans, which round you gaze,

With dumb devotion act his praise;
Who gave you pow'rs to them unknown?

Speech is your wondrous boast alone.

In you there lives, what ne'er shall die,
A free-born, thinking energy;

Fashion'd and furnish'd to fulfil
Reason's high law, your father's will,

How long revolting, will ye rove
From hill to hill, from grove to grove?

And, mad with superstition, fear
Gods which can neither see nor hear,

O come, and seek your father's face,
His anger fear, his love embrace;

Who in the world beyond the grave,
Has pow'r to kill and pow'r to save.

A MORNING HYMN.

LORD of my life, O may thy praise
Employ my noblest powers,
Whose goodness lengthens out my
days,
And fills the circling hours.

Preserv'd by thy almighty arm,
I pass'd the shades of night,
Secure and safe from ev'ry harm,
And see returning light.

While many spent the night in sighs,
With restless pains and woes ;
In gentle sleep I clos'd my eyes,
And undisturb'd repose.

When sleep, death's semblance, o'er
me spread,
And I unconscious lay,
Thy watchful care was round my
bed,

To guard my feeble clay.

O let the same almighty care
My waking hours attend ;
From ev'ry danger, ev'ry snare,
My heedless steps defend.

Smile on my minutes as they roll,
And guide my future days ;
And let thy goodness fill my soul
With gratitude and praise.

The CHRISTIAN'S PROSPECT.

HAPPY the soul whose wishes
climb
To mansions in the skies ;
He looks on all the joys of time
With undesiring eyes.

In vain soft pleasure spreads her
charms,
And throws her silken chain ;
And wealth and fame invite his arms,
They tempt his ear in vain.

He knows that all these glitt'ring
things
Must yield to sure decay,
He sees on time's extended wings,
How swift they fleet away !

Nor low to earth in sorrow bends,
When pains and cares invade ;
With cheerful wing his faith ascends
Above the gloomy shade.

To things unseen by mortal eyes,
A beam of sacred light
Directs his views, his prospects rise,
All permanent and bright.

His hopes are fix'd on joys to come ;
Those blissful scenes on high,
Shall flourish in immortal bloom,
When time and nature die.

O were these heavenly prospects
mine,
These pleasures could I prove,
Earth's fleeting views I would resign,
And raise my hopes above.

On EARLY PIETY.

COME children learn the heav'n-
ly art,

To make your growing years
All happy, and defend your heart
From guilt, distress, and fears.

Remember him who gave you breath,
Remember him who dy'd
To save you from eternal death :
His precepts be your guide.

What ornaments a young man grace,
In piety approv'd !
How lovely virtue's blooming face !
By God and man belov'd,

Virtue in early youth begun
The man with ease pursues ;
And when his mortal course is run,
In heav'n his life renews.

O squander not your noblest time
In vanity and sin ;
Lest death should pluck you in your
prime,

And hell should snatch you in.

Fond parents, with religious care
Your tender offspring train ;
Warn them of every ambush'd snare,
Sow, sow the pious grain.

Thus the great father gives com-
mand,

Thus speaks a parent's love.
Know, judgment's awful day, at
hand,

Your faithfulness will prove.

On the death of a beloved Mother
and Sister.

IF ever filial or fraternal love,
Relentless powers could to com-
passion move ;

Nor vain had prov'd my tears, my
suppliant moan,
Nor this dear pair had our embra-
ces flown;
But Heav'n its own omnipotence to
prove,
Defeats our cares, and wafts their
souls above!
If ever wisdom sat in beauty's throne,
Wisdom here ever made that seat
her own!
And this bright pair form'd like the
Cyprian Queen,
Where every lovely, prudent, mild,
serene.
Oh! Mother! Sister! names for-
ever dear,
Now cease in pleasing sounds to
greet my ear;
No more the softness of your voices
charm,
Which care, and pain, and grief
could so disarm:
To all that's tender, kind, we bid
adieu,
All, all inhum'd in one small grave
with you.
Oh! LYDIA, lovely hapless
fair!
For thee thy SOPHY proves the last
despair;
Beats her fair bosom, heaves the pi-
teous sigh,
Whilst floods of sorrow, issue from
her eye.
Oh! honor'd Sire! fain would I
comfort lend,
To your sad heart, which tort'ring
passions rend,
Passions which ever reign and ever
flow,
And more than double all my weight
of woe.
Oh! Heaven in pity, lull his soul
to rest,
Impart soft soothing calmness to his
breast;
Grant that we patient meet your
stern decree,
And bear our loss with due humility,
Bow to your high behests, nor
murm'ring strive,
To keep this bitterness of soul alive.
The eye of faith, that wonders can
display,
Beholds them wing to God their
cager way;

Bless'd in his sight, where joys ce-
lestial dwell,
They bid all earthly, sordid cares
farewell.
Enlarg'd, their minds can all his
works survey,
To glorious bodies chang'd their
mortal clay.
Oh! fairest, loveliest daughters of
the sky
May we at length your concert join
on high;
Where bliss perpetual worldly strife
repays,
" One tide of glory, one eternal
blaze."

ON FRIENDSHIP.

LET holy Friendship be my theme,
O! muse its purest pleasures
sing;
Where the heart burns with mutual
flame;
What joys from such connexions
spring!
Yet thro' life's dubious maze we find
But few who real friendship know,
Whom sympathy and passion bind,
Whose hearts with mutual ardor
glow.
Friendship illib'ral acts disdain,
Unmix'd and pure are all its joys;
For flattery is its surest bane,
And base ingratitude destroys.
Ingratitude (the blackest crime)
O'er love and friendship holds her
reign,
And damps the real joy, sublime,
Which few can feel—but all can feign.
'Tis thee, sincerity, we find
The earliest passion of our youth,
T'improve the heart and win the
mind,
To ways of sentiment and truth.
When fell misfortune darks the hour,
Friendship her lenient smiles bestow;
'Tis then her sympathizing pow'r
Will share and mitigate our woe.
Where friendship's undisguis'd and
free,
And link'd by virtue, honor, love,
And bound by mutual sympathy,
We emulate the joys above.

The heart with tenderness still glows,
United by the gen'rous bands :
Participates our joys and woes,
And with philanthropy expands.

How blest is he in whom we find
A heart where social virtues move,
And in whose fervid, gen'rous mind
Dwells kindness and fraternal love.

LORENZO

ON IGNORANCE.

CAN genius give content, or
learning ease,
Can thoughts refin'd, or deep re-
searches please,
Awhile they may; but soon the
bubble's o'er,
Dull ignorance has better joys in
store;
'Tis her's to sooth the anguish of
mankind,
And make men happy, while she
makes them blind.
Could you like Newton, wander
round the pole,
Or search with Priestley for a hu-
man soul,
The studied search no certain point
would find,
But busy doubts distract the wan-
d'ring mind :
Then, to be happy here, and kindly
blest,
Study but little, let wild fancy rest,
Tread the plain track, your dull
forefathers trod,
Leave man unknown, nor compre-
hend a God.

THE COT.

FIERCE when the ratt'ling tem-
pest pours,
And hurls destructive fury round,
Within my lowly cottage doors
A calm is found.
Its humble walls securely stand,
Nor whirlwind's rage, nor lightning
dread ;
Whilst lofty towers, hugely grand,
Bow down the head.
Thus baleful are the storms of life,
When passions force resistless sway ;
Ambition, envy, hate, and strife
By turns hold sway.

Such dangers eminence endures ;
Such, vicious greatness, is thy lot ;
Whilst virtue happiness secures
In my low cot.

On hearing a passing bell.

THE solemn death-bell tolls ! a
spirit's flown
To meet Jehovah on his awful
throne :
Ye village swains the solemn sound
improve,
Make God your friend and taste his
boundless love.
Thrice happy soul ! if led by wis-
dom's voice,
You wisely chuse the good old B-
noch's choice ;
While thoughtless numbers, void of
heav'nly grace,
Forget their maker to their soul's
disgrace.
Inspir'd by you, O bell ! my thoughts
survey,
How fleeting life, how brittle hu-
man clay ;
I, tho' a youth, strong death's re-
sistless pow'r
May doom to fall before another
hour.
O grant me, triune God ! renewing
grace,
Prepare my soul to meet my judges
face,
That I may join with all the blest
above,
To sing the greatness of my Savi-
our's love.

THE TINKER and GLAZIER.

AN EPIGRAM.

THANK ye, Brittle (says Patch)
for the job of last night,
When the kettle you kick'd, you
knew I must get by't ;
But you'll soon find your kindness
is amply requited ;
I broke all the church windows, and
the church must be lighted.
A pox take the friendship which
costs me so dear !
Cries Brittle, I mend the church
glass by the year.

Domestic Occurrences.

BOSTON, MAY 30.

CURIOUS MECHANISM.

EVERY friend to his country, to science, and the liberal arts, must feel the most pleasurable sensations in observing the rapid improvements, which are made in the various branches of mechanic arts. It is with pleasure we announce, that our countryman and townsman Dr. Josiah Leavitt, has lately constructed and completed an Organ under a Harpsicord;—a piece of mechanism so curious, was never before attempted or executed in America: Either instruments may be played upon separately, or with the greatest ease, be connected together.

The tones are exceeding sweet, and when combined, afford a most rich and pleasing variety. Those ladies and gentlemen of taste and knowledge, who have seen and heard it, have not hesitated to express their approbation; and Mr. Selby, whose superior knowledge is too well known to be doubted, has pronounced as his opinion, that it is superior to any instrument of the kind he ever saw.

SCARBOROUGH, April 14.

This day were baptized three male children, (the uncommon gift of Providence at one birth) by the names of George Washington, John Adams and Benjamin Franklin.—Happy the people who are thus endowed; for they shall be well prepared to speak with the enemies in the gate.

NORTHAMPTON, May 5.

The spirit of liberty has reached the district of Algiers, where the inhabitants have refused to pay their ordinary tribute, the Dey has been obliged to send a detachment of troops, commanded by an Aga, to compel them: but there is reason to believe, their numbers being superior, will, by surrounding, overpower them.

Elizabeth-Town, May 31.

The Convention of Rhode-Island did, on the 29th of May, adopt the Constitution of the United States by a majority of Two. The yeas were 34—the nays 32.

The peace and plenty which abound in America at this time in so remarkable a manner, are great tokens of the divine favor, and ought to be as such acknowledged. If the inhabitants of the states continue to double as now every 25 years, they will in one hundred, or a century hence, be 48 millions of people, and in two centuries will nearly equal the inhabitants of the globe at present. What an astonishing thought! When we consider that the first settlement in New-England is not yet 170 years old until next November, and that in Virginia not above 12 years older, we are filled with wonder at the amazing increase. Great things hath God done for America, and greater things no doubt he hath in store.

Notwithstanding the tawny sons of rapine are so mischievous on the banks of the Ohio, yet there never appeared, in any one season since the peace, a greater spirit of emigration, to the western country, both of Europeans and Americans, than at present.

A most laudable spirit of encouraging our own manufactures, is diffusing itself from one end of this continent to the other.

This appears to be an enlightened age—the arts and sciences are encouraged with an intenseness unknown.—Nay, even the savages of the wilderness are making rapid strides towards civilization. The Cherokee, Chickasaw, and Choctaw nations have formed a constitution similar to that of the federal union, for their better government.

The institution of holidays has its origin in the fervor of piety—and the benevolence of men whose sanctified motives are, doubtless, recorded in the archives of heaven. How sadly perverted do we daily see this

serious and benevolent purpose? Cock-fighting, intoxication, and riot, have succeeded to abstinence, prayer, and thanksgiving.

Extract of a letter from London, February 15.

"It begins to be questioned whether the expence of bringing Mr. Hastings to punishment for his abuse of power in India, will not be greater than the object is worth.—The charges against him are near 2000, consequently the expence enormous, and beyond the bounds of rationality. Two sessions are already passed away in hearing the evidence in proof of two articles only, and part of another. By analogy it will take sixteen years to go through the prosecution; and three years may be added to this for defence and replication. Mr. Hastings is now upwards of 56 years of age, so that should his life be protracted to 70, he cannot see the end of his trial."

A late London paper says, "*Dr. Franklin's* life, written by himself, is just sent over to be ready for publication after his death, and is divided into three parts. The first takes in his early life, which is said to be very incidental; the second part, his progress up to the commencement of the American war, and the last part, the genuine rise, progress and conclusion of that memorable revolution."

MARRIAGES.

PENNSYLVANIA.

At Woodbine, York county—Mr. Joseph Mifflin, merchant, to Miss Ewing, only daughter of General Ewing. *In the Capital*—Rev. Mr. Joseph Bend, to Miss Mary Hetfield, of Newark, (N. J.)

NEW-YORK.

In the capital—Dr Gale, of Goshen, to Miss Betsey Ebetts.—Mr. Joseph Anthony, to Miss Sally Shaw.—Francis Bayard Winthrop, Esq; to Miss Taylor, daughter of John Taylor, Esq.—Samuel Sterett, Esq; of Baltimore, to Miss Rebecca Sears, daughter of the late Colonel Isaac Sears.—Dr. Wheeler, of Redhook,

to Miss Vrendenbergh.—Hon. Joseph Seney, to Miss Fanny Nicholson, daughter of James Nicholson, Esq.—Hon. Lewis William Otto, to Miss Fanny de Crevecoeur.—Mr. Anthony Rutgers, to Miss Cornelia Gaine.

NEW-JERSEY.

In Morris county—John Jacob Faesch, Esq; to Miss Susannah Lawrence.

DEATHS.

FOREIGN DEATHS.

At Vienna, Germany—Joseph II. emperor of Germany, &c. aged 40. *At Cherson, in Asia*—The philanthropic Howard, of celebrated memory. *At Paris*—The celebrated patriarch of Mount Jura, John Jacob, aged 128. *In England*—The right reverend Dr. Samuel Halifax, lord bishop and rector of St. Asaph, &c. *At Edinburgh*—Dr. William Cullen, late professor of the practice of physic.

MASSACHUSETTS.

At Scarborough—Mrs. Newtown, aged 106.

PENNSYLVANIA.

In the Capital—Dr. Benjamin Franklin, L. L. D. aged 84 years and 3 months.—Mr. Thomas Salter, merchant.—William Clingan, Esq; of West Caln, in the county of Chester.—Mrs. Grace Cox.—Mr. Robert Lewis, aged 76.

NEW-YORK.

At Jericho, Long Island—Hon. James Townsend, Esq. *In the Capital*—Miss Eliz. Ustick, daughter of the late Mr. Henry Ustick.—Hon. Theodorick Bland, a member of the hon. house of representatives of the United States, from the state of Virginia.—John Foxcroft, Esq; agent to his Britannic majesty's packets.—Mrs. Elizabeth Lynch, aged 104.—Miss Eliza Remsen, eldest daughter of Henry Remsen, Esquire.

NEW-JERSEY.

At New Brunswick—Mrs. Van Emburgh, aged 80.—Miss Elizabeth Harvey.